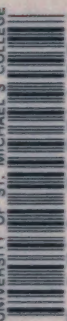


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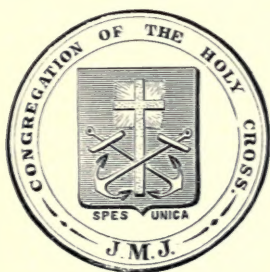


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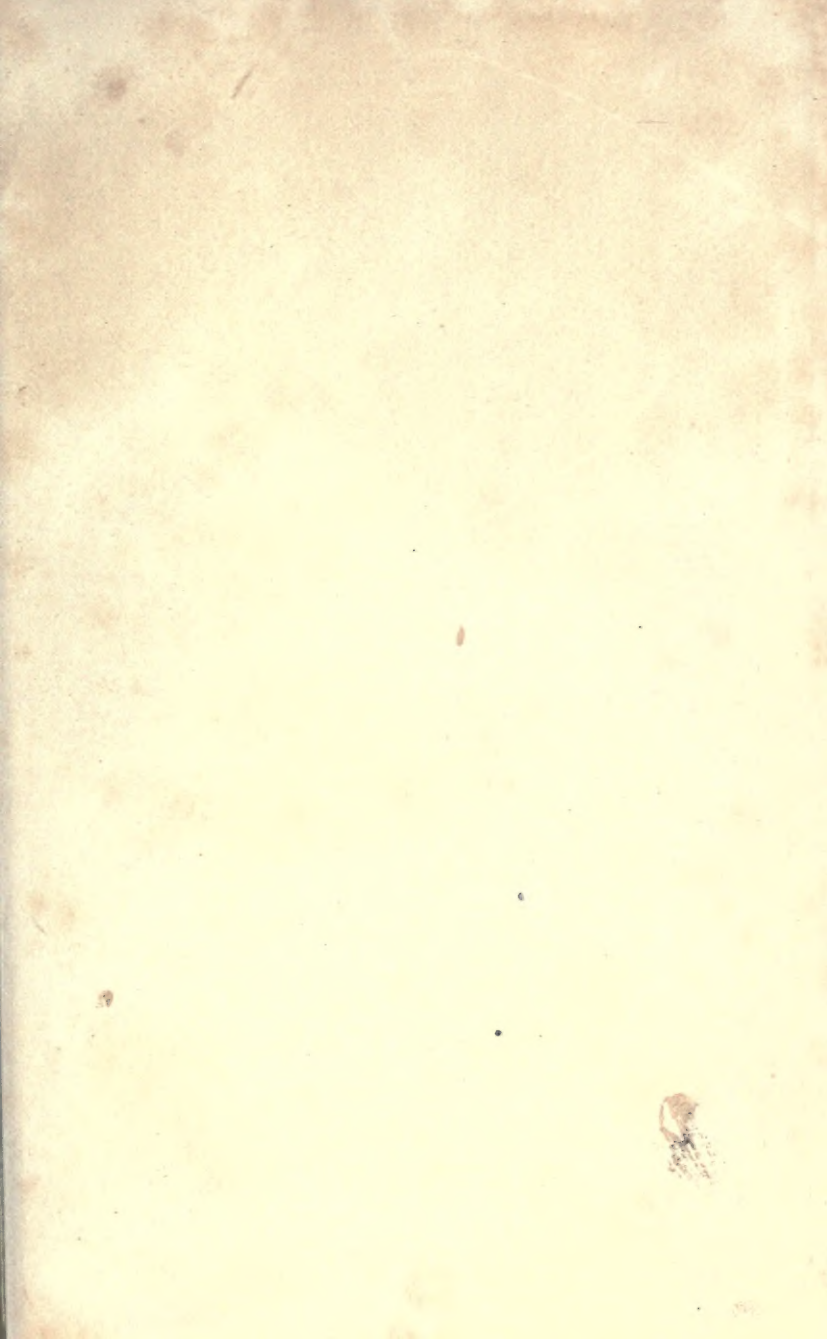


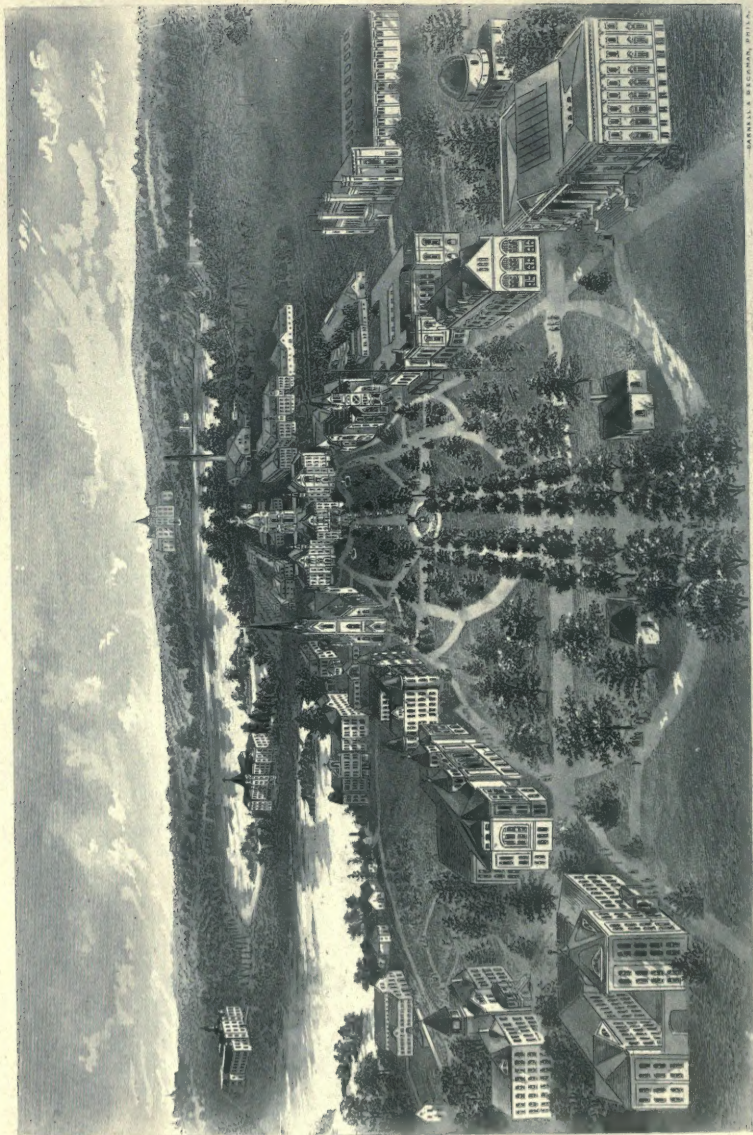
THE PRIESTS OF HOLY CROSS

BY
THE REV. JOHN CAVANAUGH, C. S. C.



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APOLOGY.

During the past six years I have received some hundreds of inquiries about the origin, history and present activities of the Congregation of Holy Cross. These inquiries have come chiefly from young men applying for admission into the Seminary, often from the reverend clergy engaged in the direction of souls, occasionally from persons whose interest was merely curious or friendly. It was obviously impossible to furnish the desired information with any fulness in manuscript and almost as impossible to refer inquirers to the printed word; for although many things have been well and faithfully written about the past and the present of Holy Cross, it is nevertheless true that they are mostly fugitive pieces; for "the days of old, the days of gold" were long and burdensome days with very brief twilights in which to indulge in reminiscence or record.

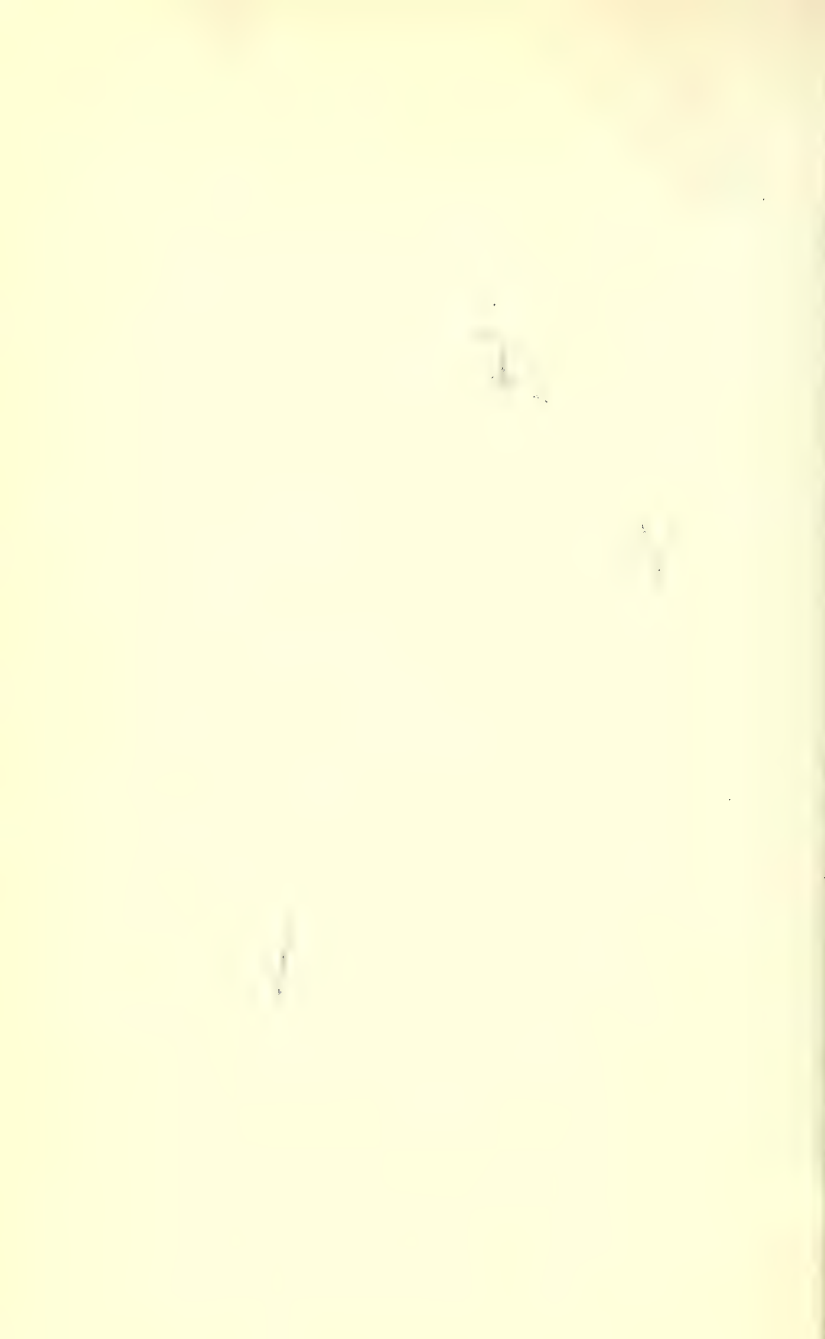
The pages that follow are an attempt to supply the information that has most commonly been sought. A similar statement is preparing regarding the origin and work of the Brothers of Holy Cross.

J. C.





THE VERY REVEREND GILBERT FRANÇAIS, C. S. C.,
Present Superior General.



THE PRIESTS OF HOLY CROSS.

ORIGIN OF THE CONGREGATION OF HOLY CROSS.

INTRODUCTORY.

REMEMBER hearing a distinguished physician say: "It is curious how the body sends out guards to protect itself when menaced by serious dangers." We were talking about appendicitis, and the physician continued: "Here, for example, is a young man threatened with peritonitis. A subtle poison is exuding into a vital membrane, and unless the body fights it off the young man will die. Now mark what takes place. As if conscious of the danger, the body multiplies the white corpuscles that destroy the toxin in the blood and the young man gets well."

The illustration furnishes a striking analogy to the facts of ecclesiastical history. The Church is a living body, a corporate vital thing. When the subtle poison of false teaching or the grosser menace of corrupt living threatens danger, she promptly provides an anti-toxin. When, for example, the world

ran to war and quarreling in the sixth century, and the dignity of manual labor and the traditions of scholarship were menaced with destruction, she produced St. Benedict who founded his great Order to devote itself to labor with hand and brain. When in the thirteenth century the Albigenses were misleading the world with false preaching she raised up St. Dominic who founded the Order of Preachers. When the love of luxury and extravagance threatened the destruction of the ideals of simple living in the same century, St. Francis appeared and created his Order of Friars Minor, who were to cherish the Lady Poverty, and by their preaching and the influence of their example, reduce life again to its elements. When the Reformation swept over Europe like a typhoon, blighting much that was growing well and beautifully and sowing broadcast the seeds of revolt, self-indulgence and error, the Church supplied a counter Reformation, a notable feature of which was the Society of Jesus, whose founder set up ideals of obedience, sacrifice and correct teaching. In the same way the Sulpicians were created to undertake the training of the diocesan clergy; and our own age and country has furnished us with a striking example of the fruitfulness of the Church in the founding of the Paulists, whose object was specifically the conversion of America at a time when formal Protestantism in the United States was beginning to disintegrate.

A similar crisis called into being the Congregation of Holy Cross. It originated in the union of two already existing societies: the Brothers of St. Joseph and the Auxiliary Priests of Mans.

FATHER DUJARIÉ AND THE BROTHERS OF
SAINT JOSEPH.

In the early half of the nineteenth century* there lived and labored in the west of France a holy and energetic priest named James Francis Dujarié. Born at Sainte-Marie-des-Bois, a little town in the department of Mayenne on the ninth of December, 1767, he made his collegiate studies at Domfort, in what is now Normandy, and his seminary course at Angers. He had already been ordained deacon when France was siezed with one of her periodic convulsions: her priests were banished and public worship suppressed. While the storm lasted young Dujarié, instead of fleeing the country, found a refuge in the cellar of an old weaver, whom he helped at his trade a whole year. For a time too, he wore the disguise and followed the avocation of a shepherd, but was soon obliged to flee from the country to Paris where he made a precarious livelihood by peddling small refreshments. At last in 1795 he was ordained priest

* The data regarding the founding of the Congregation of Holy Cross have been drawn largely from a work entitled "Le Tres Reverend Pere Basile-Antoine Moreau, Pretre du Mans, et Les Ouvres, . . . Par l'Abbé Charles Moreau. Paris, 1900."

and labored with apostolic energy at Ruillé and other missions. When public worship was officially re-established after the Revolution, the priests who had come out of their hiding places found religious edifices in many places in a ruined condition, the congregations impoverished and the ordinary aids and instrumentalities of religion destroyed and dispersed. Father Dujarié in particular was saddened by the sight of a whole generation of children almost entirely deprived of religious instruction, and of large numbers of adults whose faith had been weakened and whose conduct had grown lax during the cataclysm through which they had passed. He was the parish priest of Ruillé, and though the rigors of his life during the Revolution had shattered his health—never too strong—he gave himself energetically to the task of providing a remedy for the disorder that obtruded itself on him from all sides. The Brothers of the Christian Schools were doing superb work in their own field, but their rule obliged them to live in community, at least three together, and Father Dujarié's idea was to form a society of Brothers united by a common spirit and a common object and so far as possible by a common rule, who were nevertheless not to live in community, but to be sent one here and another there to any parish that demanded their services. They were to live with the pastor, whom they agreed to serve as lay-assistant as well as



THE REVEREND JAMES FRANCIS DUJARIÉ.

teacher in the school. The first three applicants who presented themselves for the new and untried undertaking did not persevere long; but on the twenty-seventh of October, 1820, *Andrè Pierre Mottais* laid his young life at the feet of *Father Dujarié* and on the sixteenth of November of the same year *Étienne Gauffre* did likewise. These two, under the names of *Brother Andrè* and *Brother Étienne*, were the first fruits of *Father Dujarié's* zeal and are to be remembered as the first two Brothers of *St. Joseph*.

The vocation to which they were called was austere enough. They rose at half-past four, winter and summer; after morning prayer, meditation and holy Mass they were allowed for breakfast a bit of dry bread; for dinner and supper they had a plate of soup with fruit or a dish of vegetables and on feast days a bit of meat. A small room in *Father Dujarié's* house served them as study hall, exercise room and recreation room, and they slept with the rats in the garret. The day was spent in prayer and manual labor. The length of their meditation and the hour of their morning Mass depended entirely on the pastoral duties of *Father Dujarié*, whose daily routine was subject at any time to interruptions by weddings, funerals, requiem Masses, etc. Evening brought the visit to the Blessed Sacrament in common, the Way of the Cross, the beads and spiritual reading. Particular examination of conscience was added

later. Confession was weekly or at least fortnightly. Their studies, for which suitable teachers were not easy to procure, included reading, scripture, catechism, an abridgment of Church history, plain chant, the elements of grammar and the simpler mathematics.

Towards the end of 1820 the little community numbered four persons. Brothers Andrè and Étienne were sent to Mans to be regularly trained in the religious life by the Christian Brothers, at the same time receiving lessons in higher mathematics and other suitable studies in the seminary of that place. Afterwards Brother Andrè was brought back to Ruillé to form new subjects as they came in, and Brother Étienne was sent to open the first school of the community at Saint-Denis d'Orgnes on the ninth of November, 1821. A little more than a year later, one is surprised to find, there were as many as eight schools under the care of the Brothers. As one views it at this distance, it seems, of course, unfortunate that religious who had been formed rather hastily in an improvised novitiate, without a fixed rule and without traditions, and who had not had time to round out their slender education by study after their novitiate, should have been dispersed to remote parishes in the hope that the clergy with whom they lived would supply all deficiencies in religious and academic training. But no sooner was the object of the little community known than requests which the

zealous Father Dujarié found it hard to resist poured in from all sides for Brothers to look after the children deprived of instruction, or abandoned to the care of lay teachers whose example was sometimes ill calculated to edify them. But whatever the extenuating necessity, the result was deplorable. Many of the young Brothers were unable to endure the strain and defections were many and troublesome. There were also financial embarrassments that hampered the growth of the little community. A pastor who desired the services of the Brothers, for example, was required to pay once for all what may be described as a retainer of sixty dollars. The annual salary of the Brothers after that was thirty dollars with an offering of five dollars to defray the expenses of the yearly retreat during the vacation. The terms were obviously easy enough, but easy as they were they were not always scrupulously observed, and mental distress for Father Dujarié was frequently the result.

It may be well to say a word in explanation of the conditions of education in France at that epoch. The law of the eighteenth of August, 1792, had utterly suppressed all religious orders in France. Twelve years later, June 22, 1804, the law was modified by an imperial edict which provided that a religious community might, on examination and approval of its statutes, be legally recognized. Later, the decree of March 17, 1808, constituted the University as the sole

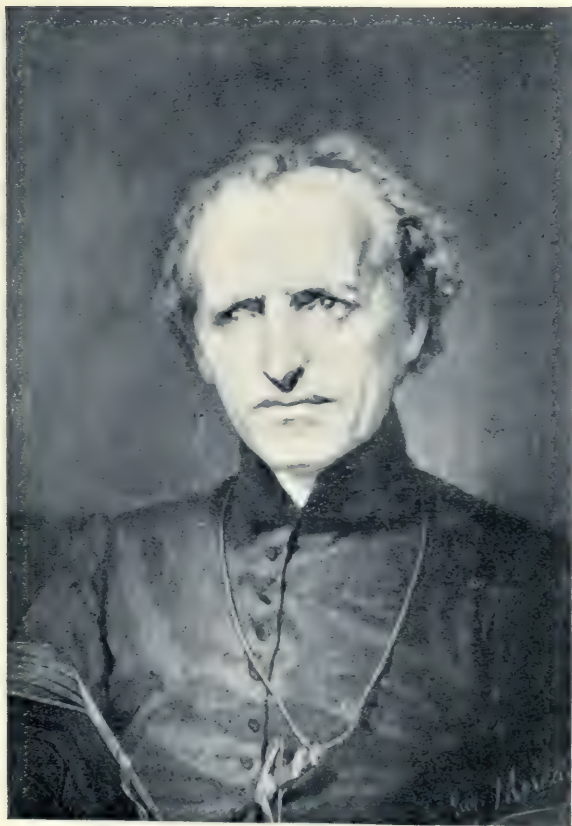
teaching body in France. The Restoration was more favorable to teaching communities, a royal ordinance of February 29, 1816, providing that such communities might furnish teachers to any municipality which asked for them, and that the communities and especially the novitiates might receive financial assistance, if need were, from the public monies. In compliance with this ordinance the society of the Brothers of St. Joseph was legally authorized by a decree of Louis XVIII. on June 23, 1823. So far as concerns financial assistance, only one school profited by the authorization, but a notable advantage to the whole community was the exemption of its members from the seven years military service to which they, like all other citizens, had hitherto been obliged.

From this date the growth of the Brothers was rapid and on November 11, 1824, Father Dujarié was obliged to transfer his growing family to a new and larger house. The haste with which the young Brothers had been prepared for their work, their scattered and isolated condition, the difficulty of preserving the religious spirit and the bond of union for a whole year while separated from one another, the irregularities that crept in almost of necessity in such circumstances, now began to affect the community seriously. In 1830 the Brothers did not assemble for the customary annual retreat. Another revolution was imminent and the remem-

brance of the former one was enough to strike terror into the hearts of many; indeed it was only the firmness and the devotion of a faithful few that saved the little community from extinction. These brave and generous spirits assembled for the retreat at Ruillé in 1831, drew up and signed a Treaty of Union in which they solemnly covenanted, under the strictest obligation short of sin, to remain attached to the community in case of its dispersion, and to reunite as soon as possible after the crisis. From 1831 to 1835 some new schools were opened and others abandoned. The unsettled state of the country was a source of many troubles to the venerable superior; and these troubles added to the inroads which disease and age were making upon the strength of Father Dujarié, induced him to invoke the assistance of the distinguished Abbé Moreau, who was destined henceforth to exercise a great influence on the fortunes of the little community.

FATHER MOREAU AND THE AUXILIARY PRIESTS.

Basil Anthony Moreau was born on the eleventh of February, 1799, at Laigne-en-Belin, nine miles from Mans in France. His parents were of modest condition from the viewpoint of worldly prosperity, but their religious life was proportionally intense and the moral atmosphere in which their children grew up was pure and bracing. "The fear of the Lord, love of the Church, family prayers in common,



FATHER MOREAU.

a life of sacrifice and labor, filial obedience, respect for authority," Father Moreau's biographer tells us, were traditions in that good home, and were transmitted from parents to children as the best part of their inheritance. They were indeed almost their only inheritance, for when young Moreau's boyish heart first felt the attraction of the sanctuary, its gates seemed firmly closed against him by the fact that his parents were unable to provide him with a suitable education. But God who had called him was about to open up a way.

The parish priest at Laigne was a holy man, Julian Le Provost, who had more than once proved his devotion to the duties of his high vocation. During the Reign of Terror when the clergy were hunted down like wolves, this sturdy priest, disdaining flight, had lived in hiding-places among his flock without any interruption of his ministrations. When the storm had passed he set himself to repair its ravages and his first step in that direction was the establishment of a Catholic school. To this school Basil Moreau was sent to pick up the elements of knowledge, and under the eye of good Father Le Provost the qualities of his mind and heart unfolded in a way that pointed unmistakably to a priestly vocation. He was known among his fellows as an organizer of games, a natural leader in the merri-ment of the recreation periods, and a rather strict

disciplinarian of his peers in the matter of morals. By his superiors he was especially admired for his open and unselfish character, his vivacious temperament, his energetic spirit and the ease with which he mastered his studies.

When the right moment came, Father Le Provost held a conference with the elder Moreau and urged him to send Basil to a preparatory seminary. The father demurred. He was poor. The boy, once he acquired a taste for study, might lose all relish for the homely offices of farm life and then, if he halted half way on the road to the priesthood, what would he be good for? Had not Father Le Provost started three other young men of the neighborhood in their Latin and had they not abused the good priest's confidence and disedified the whole countryside? Father Le Provost gently parried these straight thrusts and after a while triumphantly bore the lad away to the College of Castle Gontier, where a venerable confessor of the faith, Father Horeau, had for many years been preparing young men for the seminary. How well Basil Moreau measured up to the ideal of the holy old priest may be guessed from the fact that years afterward when Father Horeau felt his strength waning he entreated the bishop, vainly as it proved, to give him Moreau, then only a subdeacon, for a coadjutor during his remaining days and a successor afterwards.

In due time Moreau entered St. Vincent's Seminary at Mans and after finishing his ecclesiastical studies received the holy unction of the priesthood on the twelfth of August, 1821. Before receiving the subdeaconship, he had bound himself, with the consent of his spiritual director, to certain austere obligations which reveal the temper of his soul: "First, a vow of perpetual chastity; second, a vow of obedience: that is to say, never to solicit and never to refuse any appointment; third, a vow of poverty: that is to say, never to set my heart on money and to wear only clothing of the commonest quality; fourth, a vow to fast as well as abstain on Fridays." In the memorandum which he drew up at the time he explains his motives in these words: "The prime motive of these resolutions is to do penance for my sins; the second to grow more and more in the love of Jesus Christ." It is not difficult to forecast the future of the ardent young levite who, as his biographer remarks, thus most solemnly obligated himself to the virtues practiced by holy priests, to the renunciation demanded by the religious state and the mortification of apostolic men in all ages.*

* This austere spirit was to reveal itself throughout the whole life of Father Moreau. He ate sparingly, and only of the simplest food; he fasted rigorously three days every week, and for the last twenty-five years of his life until his brief and final illness, he never slept in a bed, snatching only a few hours of uncomfortable rest in a chair.

Father Moreau's own choice of a field for his priestly labors was the foreign missions, where life is hard and death — often martyrdom — comes speedily. But his Bishop had already picked him out as the man to form the future priests of the diocese of Mans. He therefore sent him to live with the Sulpicians for almost two years—first at Paris and afterwards at the famous Solitude of Issy.* In 1823 he was appointed Professor of Philosophy in the Seminary of Tesse. Two years afterwards he held the chair of Dogmatic Theology and later that of Holy Scripture in St. Vincent's Seminary at Mans. During all this period he was still disciplining himself to the most austere standards of virtue, subjecting his soul to the severest self-searching, scrupulously employing every moment of his time, and perfecting himself in priestly knowledge. He also established a convent of the Sisters of the Good Shepherd at Mans and was occupied with numerous other plans for the assistance of both the clergy and the laity—all premonitions of the practical drift his energies were taking while he was yet busy with his work in the Seminary.

It was out of one of these enterprises that the beginnings of the priests of Holy Cross came. Early

* The celebrated preacher, Father de Ravignan, was at Issy at the same time. The life of de Ravignan gives abundant evidence that Moreau was his most intimate friend there.

in his career as a trainer of the clergy Father Moreau became convinced that an urgent need of the day was a better intellectual equipment for the priests of France, then often taunted by their adversaries for their inferiority, real or fancied, and for their aloofness from the march of scientific thought. While teaching at the seminary he had done his utmost to secure the creation of a thorough and modern course of physical science for the seminarians. It now seemed to him that a society of priests professedly organized for that purpose was the best means of lifting the standard of scientific teaching in colleges and seminaries. About the same time he was thinking of a band of diocesan missionaries to assist the parochial clergy by preaching retreats and "special courses" among the people. Naturally there were obstacles to be overcome before he could take even the first steps to materialize these zealous dreams, but to a man of his energetic nature obstacles were only fresh incentives. At length in the month of August, 1835, he found himself at the Trappist Monastery of Port du Salut, near Laval, at the head of six young ecclesiastics, and there and then was organized the society known as the Auxiliary Priests of Mans. They were to live the community life, to devote themselves to study, to prayer and the practice of special virtue. They were to live at St. Vincent's Seminary under Father

Moreau's eye until permanent lodgings of their own could be provided. In February 1836 they began their mission work and the need of such an institution was at once evident from the fact that their services were demanded on all sides.

It was while preaching a retreat to the Brothers of St. Joseph in 1822 that Father Moreau first came into close contact with the work of Father Dujarié. Later on when the faithful few who were not frightened off by the prospective terrors of the revolution of 1830 drew up the Treaty of Union, Father Moreau had been summoned to aid the Superior in the emergency and assisted in drawing up that document. In 1835, as has been said, Father Dujarié saw that infirmity and age made it impossible for him to continue longer as the Superior of the Brothers of St. Joseph, and on consultation with the Bishop of Mans, he invited Father Moreau to assume their direction altogether. The latter consented on condition that the novitiate be removed to Mans, and it was in this way that the Brothers of St. Joseph and the Auxiliary Priests were first brought together under one headship, though they were not organically united till some years later.

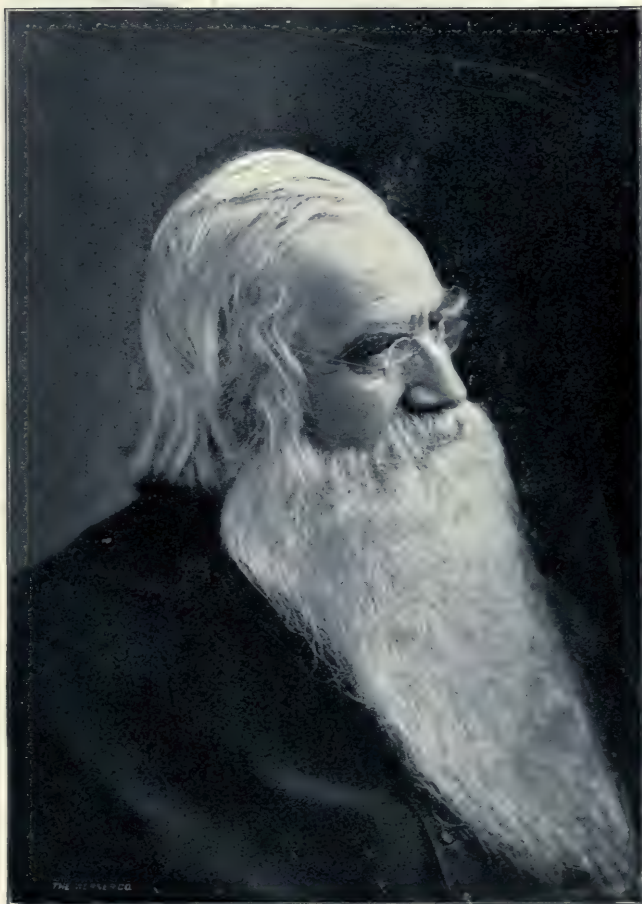
THE NAME OF HOLY CROSS.

Directly to the east of Mans at that time lay the suburban commune of Holy Cross, then a stretch

of unrelieved country scenery, but now one of the prettiest sections of the city. It received the name of Holy Cross from St. Bertrand, Bishop of Mans in the sixth century, who built a church and hospital there. In 1832 Father Moreau had received a gift of some property in the commune from a venerable priest, Father Delile, in gratitude for many kindnesses. This particular bit of property went under the style and title of Our Lady of Holy Cross, and it was to this spot that Father Moreau brought the little community of some sixty Brothers of St. Joseph from Ruillé. Thus it came to pass that when the Brothers and the Auxiliary Priests were ultimately united they took the name of Religious of Holy Cross which the neighboring peasantry had already bestowed on them.

THE UNITED SOCIETIES.

From the very first the magnetic energy of Father Moreau was felt throughout both societies. Up to this time the Brothers of St. Joseph had taken no perpetual vows, and many had made only the vow of obedience. Experience had again and again demonstrated, however, the need of some stable bond of union and the value of the vows as a measure of protection for the members themselves and a guarantee of their perseverance in the work they had assumed. There was also a strong desire



REV. E. SORIN.

to profit by the multitudinous merits and the spiritual advantages attached to the observance of the vows. Accordingly at their first annual retreat at Mans in 1836 Brother Andrè, who had been the earliest to enter the little society, again led the way by pronouncing the perpetual religious vows. At the same retreat Father Moreau, whose ideas regarding the preparation and qualifications of teachers were exacting enough, sorted out those members of the society who had not the requisite tastes and equipment for work in the schools and assigned them to manual labor. On the other hand the Auxiliary Priests were withdrawn from the Seminary, and installed in the Community House of Holy Cross, and Father Moreau took the first steps towards transforming them from a voluntary association of diocesan priests into a real religious congregation. At the same time a tentative constitution was also drawn up by the founder. The religious life of the members was deepened and quickened, discipline was strengthened, and it became at once apparent that the Society was advancing into a new era.

A letter written by Mgr. Bouvier, Bishop of Mans, to Pope Gregory XVI., dated May 4, 1840, gives a good idea of the condition of the nascent community at that time. The Bishop wrote: "Basil Anthony Moreau, honorary canon, former professor of theology and of Holy Scripture in the diocesan seminary, has

with the consent of the present bishop, established a house near the city of Mans, and has there assembled certain priests burning with love for souls and led by the love of poverty and obedience, who follow the community life under his direction and are always ready to announce the word of God, to hear confessions, to conduct retreats for communities, etc. They are called Auxiliary Priests and they are already fifteen in number. They live on voluntary offerings and on the profits accruing from the board and tuition of a hundred pupils. As the Brothers of the Christian Doctrine do not undertake establishments unless they can live at least three together and unless they are assured an annual salary of six hundred francs each, they cannot teach the schools in the country parishes and in the smaller towns. A pious pastor of Ruillé named Dujarié about the year 1820 gathered into his presbytery a number of virtuous young men, kept them at his expense, taught them and prepared them to become primary teachers for the localities where the Christian Brothers could not establish themselves. Thus were founded the Brothers of St. Joseph. The present Bishop of Mans seeing that the novitiate of these Brothers could not be suitably maintained in the country took measures to transfer them to the episcopal city. With the consent of the founder who was still alive, though weighed down by infirmities, he gave the congregation as superior the

aforenamed Father Moreau. The new superior having nothing in view but the good of religion assumed the heavy burden and united the novitiate to the Auxiliary Priests. Thus there are now in the same house, the Auxiliary Priests, the pupils, the novice Brothers, and the teachers who instruct both. This new institute of Brothers already numbers eighty persons scattered through thirty-nine establishments, and forty-five novices. Yesterday three Brothers under the direction of one of the priests, set out to commence an establishment in Africa, in Algeria, and soon others will be sent to the diocese of Vincennes in America.

“This institute has already done great good and promises still greater. One, two, three or more of these Brothers according to the need and the resources of the locality direct each establishment. The superior visits them every year personally or by his delegate and during the vacations he gathers them around him for their retreat of eight days thus renewing their religious fervor.”

The next step contemplated by Father Moreau was to prepare the Auxiliary Priests to assume the vows and the obligations of the religious life. These Fathers, as we have seen, were diocesan priests living in community, much after the manner of the diocesan bands of missionaries to non-Catholics in this country. They had not originally contemplated any

such step as the formation of a regular religious congregation, and naturally there were some protests and a few defections when Father Moreau proposed that all should make the vows. He himself set the example on the morning of the feast of the Assumption, 1840, and in the afternoon of the same day, four of his companions—one of them Father Sorin, who was destined in the providence of God to be a great figure in the development of the congregation—pronounced the vows of poverty, chastity, and obedience to their legitimate superior. Two months later, on October the eighteenth, a regular novitiate was set up for the Auxiliary Priests.

Thus as time went on the two societies, the Brothers of St. Joseph and the Auxiliary Priests, were visibly growing closer. What to the eye of the worldly observer would seem the accidental union of two distinct enterprises under the headship of Father Moreau was really the providential plan for the founding of a new religious family in the Church of God. At last on the eighteenth of June, 1855, and again in another form on the nineteenth of May, 1856, the Propaganda honored the institute with "a brief of praise." Ordinarily a long time elapses between the Brief *ad laudandum* and the canonical approbation of the Rules and Constitutions; it is Rome's way not to approve any institute until it has demonstrated its vitality by actually living down difficulties (a

process which necessarily takes time) and by spreading itself to various localities. Still less are the Rules approved until they have been used tentatively for a long period, and until their feasibility and their value as guides to perfection have been attested by long experience. It is, therefore, a remarkable fact, as it must have been a consoling one to the venerable founder, that during his own life and only twenty years after its establishment, the Congregation of the Holy Cross, its Rules and Constitutions should have been fully approved by Rome. This was done in a decree of Propaganda dated the 13th of May, 1853. The most modest eulogy one can pass on the new congregation is that it must have given a good account of itself in the brief time that had elapsed since its humble beginnings.

And indeed it had. Within a surprisingly short period after the union of the two societies, their work extended itself not only over the diocese of Mans and the neighboring districts, but to other countries as well. Poland, Algeria, Bengal and the United States successively demanded and obtained the services of the new community, and on the urgent request of Pope Pius IX. they took charge of an orphan asylum in Rome in which the Holy Father was particularly interested, to which, indeed, he had given his own name, and which brought the priests and Brothers into the sweetest and most confidential relations with

that great Pontiff. Of one of these foundations, which was destined to develop into the flourishing province of the United States, it will be necessary to speak at considerable length in the next chapter. *

* As the purpose of these preliminary pages is to afford only a historical outline of the origin and evolution of the Congregation of Holy Cross, no attempt has been made to trace the development of the community in France from the beginning until the expulsion of the Religious Orders in 1903. For a similar reason any mention of the province of Canada and the missionary diocese of Dacca, in Bengal, has been omitted.

HOLY CROSS IN THE NEW WORLD.

THE COMING OVER.



THE first call of the Congregation of Holy Cross America was voiced by Bishop de la Hailandiere* of the diocese of Vincennes who visited his native land in 1839 to gather men and money for the mission among the Indians and settlers

Indiana. "It saddens the heart of a priest," he wrote to Father Moreau, "to see our little ones deprived of Catholic schools, forced to seek instruction from Protestants." Father Moreau's sympathies were touched by the appeal, but the lack of missionaries and above all the lack of means to maintain them in the merest necessities of life seemed to form an insuperable barrier for the time. But in any work that has God for its object where there is a will there is sure to be a way and it was not very long

* He was really Vicar General of Vincennes at the time during this visit he received news of the death of Bishop Brut  of his own appointment to succeed him. Bishop de la Hailandiere was accordingly consecrated before his return to the United States.

Providence opened up the way. Friends of the little community rallied to the irresistible persuasion of the eloquent founder and soon the sum of six hundred dollars—modest enough in all things, but still sufficient to pay the expenses of the colony of seven to Vincennes—was available for the missionaries.

The personnel of that brave band was of most excellent quality. Father Edward Sorin, born in 1814 at Chavignol, France, had heard while still a youth one of the impassioned appeals which the saintly Bishop de la Hailandiere had uttered in all the seminaries of France. He, half of the Vincennes mission—had heard and dreamed of the day when with the priestly unction on his hands he might offer himself for the post of duty and of danger. Now that he was ordained the earnest call of Bishop de la Hailandiere seemed the answer to his own life-long prayer and he joyfully offered himself for the mission. Brother Vincent, a patriarch among the Brothers of St. Basil and a religious of great personal sanctity, Brothers Joachim, Lawrence and Marie, (afterwards known as Francis Xavier) men of like quality, and two young novices of fifteen, Brothers Gaten and Anselm, completed the zealous company. And when they had need of all the courage their stout hearts and their missionary enthusiasm could lend them. They were going to a country the very loca-

tion of which was almost a mystery to them. They had heard strange stories of a land of savages where death threatened the missionary at every turn and where extraordinary privation was to be their daily life. They were to live without money in the wilderness, and to depend on Providence for their very bread and clothing; they were ignorant of the language of the country and of the ways of the people, and above all they were crushed under the weight of diffidence in their own untried power. As a matter of fact, of course, some of these fears afterwards proved to be groundless and others exaggerated, but the heroism of the young missionaries was not the less admirable on that account.

After a touching and solemn ceremony in the chapel of the mother-house at Mans, on the feast of Our Lady of Snows, August 5, 1841, Father Sorin and his companions set out for the port of Havre, accompanied by M. Dupont, "the holy man of Tours," whose strong attachment to the Congregation of Holy Cross was one of its earliest consolations. Three days later they embarked in the packet boat *Iowa* as steerage passengers, the better to husband their modest supply of money as well as to feel the pinch of that holy poverty to which as religious they were vowed. Next to his saint-like love for the Blessed Virgin, Father Sorin's sensitive devotion to voluntary poverty, one of the



THE UNIVERSITY OF NOTRE DAME.

The Arrival of Father Sorin and Six Brothers of St. Joseph (Holy Cross) on the Afternoon of Nov. 25, 1842.

greatest conservatives of the religious life in every age of the Church, was preeminent. Many years later he wrote: "I came in 1841 with my six beloved Brothers in the steerage. We expended very little money. In 1846, when I returned with seventeen devoted members, in the steerage as before and in emigrant cars from New York, we again spent but little and felt happy. Blessed are those who are imbued with the spirit of poverty."

As far as possible the missionaries kept up their religious exercises aboard ship. When the sea permitted, the Holy Sacrifice was offered and Holy Communion received. Regularly Father Sorin gave religious instruction and even the community exercise known as "chapter." All this drew upon them the attention of the other passengers and of the officers of the ship—all of whom were non-Catholics and all most kind—and led to some public questionings about their religion and even to a few friendly controversies. So well did Father Sorin acquit himself in defending the truth that an American gentleman and his daughter publicly avowed their intention of studying the Catholic religion on landing and the captain himself—a broad-minded Episcopalian who had left nothing undone to make the voyage pleasant for the poor missionaries in the steerage—shortly afterwards became a Catholic.

On September 13th, the *Iowa* rode into the

beautiful bay of New York and Father Sorin's first act on landing was to fall on his knees and kiss the land so long desired in token of adoption. His next was to offer the Holy Sacrifice in thanksgiving for the safe voyage; and throughout his whole life he believed that it was as much a prophecy as a consolation that his first Mass in the New World was offered on September 14th, the Feast of the Exaltation of the Holy Cross.*

Three days were allowed for a rest in New York and then the missionaries laid in their modest supply of provisions and took the unknown road to Vincennes, still a thousand miles away. Once more to put into effect the religious poverty to which they were bound they took the slower because cheaper route: setting out for Albany by boat, thence to Buffalo four hundred and fifty miles by canal, thence over Lake Erie to Toledo, and finally by stage coach eleven weary and dangerous days to Vincennes. During this overland journey, as on the sea voyage, they maintained their religious exercises as far as possible without interruption, and Father Sorin suggests a

* Of the hospitable welcome accorded the missionaries on their arrival by the saintly Bishop of New York, Chief Justice Howard of the Supreme Court of Indiana once wrote prettily: "The venerable Bishop DuBois, the first bishop of New York, who had himself thirty-three years previously founded Mount St. Mary's College in Catholic Maryland was still living, and received with all affection the missionary band destined by Providence to become the founders of a great university in the West."

pretty picture when he tells* how the Brothers went to confession screened by roots of an overturned oak in the forest while the boat they were to take was making ready. At length at dawn on the second Sunday of October, the eighth day of the month, the sun-lit spire of the new cathedral of Vincennes burst on their delighted vision. The sight made them speedily forget the fatigues and dangers of the journey in the joy of their arrival in the city toward which their hearts and their eyes had so often turned in yearning.

Mgr. de la Hailandiere, the Bishop of Vincennes, received them gladly, and the very next day sent them out to inspect various mission sites from which they were to choose. It did not take Father Sorin long to elect St. Peter's, one of the largest missions in the diocese, situated twenty-seven miles east of Vincennes, between the settlement of Washington and Mt. Pleasant, in Daviess County.

St. Peter's was already known as one of the minor mission centres of Indiana. Some years previously the Sisters of Charity had attempted to carry on a school there, but were compelled to retire for want of support. The little congregation of thirty-five families were nearly all extremely poor, and were

* In the unpublished "Chronicles of Notre Dame du Lac," which is the chief source of the historical data embodied in this chapter.





THE FOUNDING OF NOTRE DAME.

mostly Irish and German; but they heartily welcomed the missionaries from France, Protestants vieing with Catholics in making them at home. Their property consisted of one hundred and sixty acres of good farm land, with a wooden church in fair condition and a few old shacks in the last stages of decrepitude. But without loss of time every member of the little community went earnestly to work, one in the garden, another in the kitchen, another to study the language, the need of which was borne in upon them by every day's experience.

A few weeks after his arrival Father Sorin ventured to compose a sermon in English and duly learned it by heart; and undismayed by the frank though kindly meant criticisms expressed by his parishioners on the next day, he kept steadily to his purpose. "Before the end of the year," he writes with a touch of whimsical humor in the records of that time, "they nearly all understood me." As for the rest of the community their devotedness was truly edifying. "The Brothers," writes Father Sorin, "lacked almost everything but food and clothes, yet in accordance with the precept of the Divine Master, each one seemed content. At no epoch of the congregation, perhaps, were there more privations, more necessities and fewer satisfactions of nature; on the other hand fewer complaints and murmurs. During the first two months everybody was obliged

to sleep on planks and to practice more than one act of mortification of the same kind. Still all were habitually light-hearted and happy in their lot. Thus does self-sacrifice speedily make happy those who practice it in a worthy spirit." Doubtless it was what their Protestant neighbors saw of their lives that led in such a surprising way to the destruction of long-inherited prejudices, for in the brief period of their sojourn at St. Peter's, handicapped as they were by ignorance of the language, they counted twenty converts, among them, as Father Sorin notes, "whole families who had resisted the most eloquent sermons."

NOTRE DAME, INDIANA.

At this juncture by one of those mysterious dispensations that help to deepen one's faith in Divine Providence, a sort of misunderstanding arose between the little community and the Bishop of Vincennes. The arrangement between that excellent prelate and Father Moreau seems to have been oral only, and most indefinite in character. A question arose as to whether the community depended directly on its superior or on the Bishop. Father Sorin's declared intention of setting up a college as soon as possible was another source of dissatisfaction to the Bishop, who thought the Catholic school already existing at Vincennes was quite enough to meet the needs of the

diocese in the matter of higher education. The upshot was that with the Bishop's very cordial consent the Superior accepted the gift of a tract of land near the village of South Bend on the St. Joseph River, on two conditions: that he build a college and a novitiate within two years; and that he attend, at the same time, the Indians and the white settlers in the neighboring districts.

"We started on the 16th of November," wrote Father Sorin, "and, indeed, it required no little courage to undertake the journey at such a season. I can not but admire the sentiments with which it pleased God to animate our little band, who had more than one hundred miles to travel through the snow. The first day the cold was so intense that we could advance only about five miles. The weather did not moderate for a moment; each morning the wind seemed more piercing as we pushed forward on our journey due north. But God was with us. None of us suffered severely and at length on the eleventh day after our departure five of us arrived at South Bend, the three others being obliged to travel more slowly with the ox team transporting our effects.

"A few hours afterwards we came to Notre Dame du Lac. Everything was frozen and yet it all appeared so beautiful. The lake particularly, with its mantle of snow resplendent in its whiteness, was to us a symbol of the stainless purity of our august



THE REV. S. T. BADIN.

Lady, whose name it bears, and also of the purity of soul which should characterize the new dwellers on these beautiful shores. Our lodgings appeared to us—as indeed they are—but little different from those at St. Peter's. We made haste to inspect the various sites on the banks of the lakes which had been so highly praised. Yes, like little children, we went from one extremity to the other, in spite of the cold, perfectly enchanted with the marvellous beauties of our new abode. Oh, may this Eden ever be the home of innocence and virtue. Once again in our life we felt that Providence had been good to us, and we blessed God with all our hearts."

The spot to which these courageous spirits had drifted in the current of Providence trailed holy and historic memories behind it. Over this ground passed the saintly Marquette more than two hundred years ago, and in an unknown grave somewhere along the banks of the St. Joseph river a mile away sleep the ashes of the great Allouez. La Salle and Tonty and the picturesque Hennepin wandered through these woods, and within a short afternoon's journey from Notre Dame is the site of old Fort St. Joseph where was fought a brief but terrible battle in the days of discovery. In 1831, Father Stephen Theodore Badin, the first priest ordained in the United States, purchased a section of land surrounding the twin lakes with the express design of holding it as a site of a

future Catholic college, and in 1836 he had given it in trust to the Bishop of Vincennes to be used for that purpose. Father Badin had made Notre Dame a centre of missionary activities throughout Northern Indiana and Southern Michigan, and his successor Father Deseille, following in the footsteps of the zealous proto-priest, had made his home for five years in a room off the little chapel of the mission. In the fall of 1837, however, this holy missionary fell into a mortal illness and hastily dispatched a courier to summon the nearest priest, some hundreds of miles away. When the priest arrived Father Deseille had already been three weeks dead—but not without having experienced the consoling presence of the Master he had served with almost perfect service. An hour before he breathed his last he had himself lifted from his deathbed and borne in the arms of his sorrowing Indians to the chapel. Still supported on either side, he had strength enough to clasp the key of the tabernacle in his trembling fingers and to administer to himself the Holy Viaticum.

The next apostle of Notre Dame was Father Benjamin Petit. Two days after his ordination he was sent "to succeed a saint," as Bishop Brutè told him in commissioning him to take up the work of Father Deseille. Of all the early missionaries this brilliant and magnetic young priest was most affectionately regarded by both the settlers and

the Indians, and when he died, scarcely twelve months after his ordination, he was loved, as Father Sorin tells us, "as none of his predecessors, excellent as they were, had ever been loved."

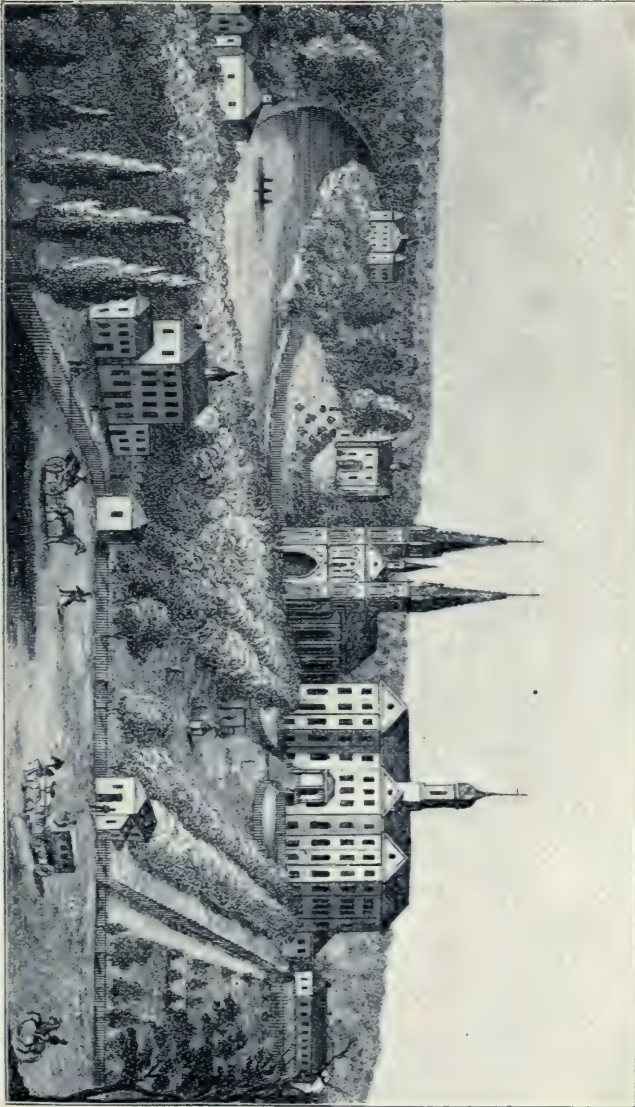
Within a radius of two miles from Notre Dame when Father Sorin and the Brothers came might be counted about twenty Catholic families. The faithful of South Bend (then a village of one thousand souls), of St. Joseph's Iron Works (the present Mishawaka whose population at that time was also about a thousand), Bertrand and Niles, as well as of the neighboring countryside, having as yet no church of their own, used to attend the little chapel at Notre Dame. Before Father Sorin's arrival they had seen no priest for more than two years, yet their lives were fervent and edifying. Perhaps one cause of this was the animosity of their Protestant neighbors, of which the newcomers themselves were soon to have experience. There were three or four conventicles at South Bend at that time and about as many in Mishawaka and in Niles. No sooner was it known that the missionaries had come with the intention of building a Catholic college than every pulpit for miles around sent up a shout of anger and of warning. Wild stories were circulated about the number of the monks as well as about their intentions. The Pope, people were gravely assured, had given Father Sorin \$90,000

THE FIRST COLLEGE BUILDING.



to build a college and was even contemplating a further gift of \$10,000 to round out the figure. The gentiles not only raged, but they likewise devised vain things. Father Sorin might build his college, they said, but they only waited its completion to burn it to the ground. With characteristic tact Father Sorin set himself to allay suspicion and to cultivate the friendship of his pugnacious neighbors.

Another difficulty that confronted the little company of pioneers was the lack of funds. Despite the stories of the fabulous gifts of the Holy Father the total wealth of the community on their arrival was four hundred dollars, and an additional thousand dollars held for them by the Bishop of Vincennes. With that sum the community—it counted twenty persons after the arrival of Brother Vincent and his companions from St. Peter's; and a new colony of priests, Brothers and Sisters were expected from France the following spring—had to be provided for and a college and novitiate built. The gift of a section of land was indeed handsome, but with the exception of ten acres of clearing the land was unviolated forest. Their lodgings were the lower story of the chapel through which the winds of heaven careered freely. In a letter written at that time Father Sorin says: "I am tempted to complain, dear friend, that our Lord sends me no other suffering except to see my dear children suffer around me,



SECOND COLLEGE BUILDING. 1844-65.

usually without the power to assist them. Lately one of our good Brothers had his foot frozen, and another, one of his toes; and I had just fifty cents, sufficient, however, to permit me to show that I was not altogether insensible to their sufferings. But as each one understands his mission we are happy and contented. Behold in this what grace can do. We have at present but one bed and they insist that I shall take it. They themselves sleep on the floor, just as they did for three weeks at St. Peter's. To-morrow I shall give up my room to Brother Marie to be used for his shop." Nor was it only during the founding of Notre Dame that the pinch of poverty was felt. Father Sorin's plans were ever as great as his soul—at any rate they always sped far in advance of his means. During the first quarter century of the history of the college there were few periods of any length free from financial embarrassment. "On several occasions," we are told by Professor Edwards, who is familiar with the story of those days, "Notre Dame was on the point of being sold for debt. One day the farm horses were taken out of the stables and sold by a creditor. Another time there was not a morsel of food in the house. The unexpected arrival of a gift of money from a stranger prevented the students from going to bed supperless." The intimate record of those years is a catalogue of never-ending anxieties about

liabilities to be met and disappointments already encountered.

In the summer of 1854 the college and the community passed through another sort of crisis that might well have broken the spirit of the founders. An epidemic of cholera that had visited other portions of the country seemed to have spent its force and to have spared Notre Dame when the dread malady unexpectedly appeared in the community. One of the members was suddenly stricken with the disease and died a few hours later. The next night without any sort of warning an apprentice of the manual training school was found dead in his bed by his father who had come unannounced to pay him a visit. So began the long, sad story of a year such as seldom, thank God, figures in the chronicles of any locality. Priests, Brothers, Sisters, followed one another to the grave so rapidly that it seemed as if not one would be left overground. To avert a panic among the students the dead were stealthily carried away at midnight or in the earliest dawn, and an unconquerable feeling of dismay settled like a chill about the most fervent hearts. At one time there was only one teacher able to be about. Many times there were not enough of the well to administer medicine to the sick. "Oh! the sad days of August and September in that sad year 1854!" exclaims Father Sorin in the pathetic record of that

time. When the scourge passed a large portion of the community had been swept away, and among the survivors were many so shattered in health as to be permanently unfit for duty.

Still another severe trial was the great fire of 1879, when the work of a large community for nearly forty years—a group of handsome and commodious buildings with their laboratories and libraries—was swept away like a broken toy in the space of a few hours. The loss was almost total, for, by some inexplicable accident, the insurance at that particular moment was almost nothing. Father Sorin himself was then sixty-five years old, and it were small wonder if he and the veteran religious who had weathered so many storms with him had felt that shipwreck final and complete had come at last. But such was not the temper of these men. Father Sorin and his Priests and Brothers had begun the work of constructing the new college buildings ere yet the ashes of the old were cold, and when the time came for re-opening classes in September—the fire had occurred in April—a new and more beautiful Notre Dame welcomed a larger number of students. A forceful character like Father Sorin's—a Man Who Does Things—is sure to arouse antagonism in some quarter or at least to fall under a measure of unfriendly criticism in the course of a long life. Those who best knew Father Sorin were best aware



THIRD COLLEGE BUILDING, 1903.

that an incident which occurred in that great crisis was altogether characteristic of him. A generous friend on hearing of the disastrous fire had sent him a message of encouragement and a check for one thousand dollars. Needless to say every penny counted in that great extremity, but Father Sorin's faith was as great as his extremity. He sent the check to a priest in a distant city with a request for prayers and Masses in behalf of Notre Dame.

It is good to think of these early trials now that the victory they have purchased is so splendid and complete. The handful of students that came to Notre Dame in those heroic days have grown into seven or eight hundred students drawn from all the countries of North, South and Central America, and even from the Philippines. The simple curriculum of those modest times has expanded until today it embraces thirteen collegiate courses,—in arts, letters, law, philosophy, journalism, general science, biology, architecture, engineering and pharmacy. The log hut and the chapel in the wilderness have developed into a beautiful university town with more than a score of college buildings. There is a collegiate church of cathedral dimensions, enriched by art treasures from the Old World and glorified by hundreds of frescoes from the brush of Gregori. There is a central administration building which in size and beauty might almost serve as a national capitol. There is a Science

Hall superbly equipped with instruments, laboratories and libraries, perfect in finish and capacity, a gymnasium almost unexcelled in this country, a group of handsome residence halls where students room, an electrical institute, a manual training school, a community house, a novitiate, a seminary, a mammoth printing establishment, and numerous ancillary departments. The teaching faculty counts more than sixty members.

The community, too, under the blessing of God has flourished in a degree almost, if not wholly, unprecedented in this country. In 1841 there were only one Priest and six Brothers of Holy Cross in the United States. Today, sixty-four years later, the number of ecclesiastics is about one hundred and fifty, the number of Brothers is nearly two hundred.

OTHER ESTABLISHMENTS OF THE CONGREGATION.

As soon as Notre Dame was firmly established, the superiors yielded to the solicitations of bishops in various parts of the country who wished the Congregation of Holy Cross to undertake educational work in their diocese. Some of the institutions thus founded have advanced steadily since the beginning, others have suffered the checks and set-backs that commonly attend new foundations; still others, owing to unfavorable locations and other disadvantages, have ceased to exist. At the present time the Congrega-

tion conducts Columbia University in Portland, Oregon; St. Edward's College, Austin, Texas; Sacred Heart College, Watertown, Wis.; Holy Cross College, New Orleans, La.; St. Joseph's College, Cincinnati, Ohio; Cathedral School, Fort Wayne, Ind.; Holy Trinity School, Chicago; and Holy Cross College, near the Catholic University, Washington, the head and front of the elaborate system of education which the Congregation of Holy Cross has provided for the training and equipment of its priests.

THE MAKING OF A RELIGIOUS MAN.



LIKE every community struggling in its infancy, time was when the Congregation of Holy Cross had to depend for recruits on the scant chance of candidates offering themselves fully prepared for the work. In a day when there was no glorious past to cheer nor any rosy future to stimulate the zeal of prospective

candidates, none but the hardest spirits and the bravest hearts could be expected to seek admission into a community untried by time and unknown to fame. Besides, at that period even the diocesan clergy were few and scattered in the middle west, and vocations to the priesthood seem to have been scarce.

Very early in his career at Notre Dame, however, Father Sorin felt that some less precarious method of perpetuating the membership of Holy Cross was

imperative. In November, 1843, while making a retreat on "the Island"* between the twin lakes, the solitude and beauty of the place so won upon his heart—always the heart of a hermit, in spite of his amazing activity—that he decided to build a novitiate of the community on that spot. Alas! there was no money to erect and support such an institution. There was no Master of Novices. There was the difficulty of a new language and the fact that the rules of the Congregation had not been translated into English. But in spite of these obstacles a novitiate was actually opened there in 1844, and Father Sorin himself, notwithstanding his multitudinous duties as missionary and superior took up his residence on "the Island" for six months—until Father Granger, newly arrived from France, had mastered the intricacies of English sufficiently for the important work of training the novices. From that time until a separate novitiate and seminary was built for them the ecclesiastical students of the community were trained under varying conditions as circumstances seemed to necessitate—sometimes in the Brothers' novitiate on "the Island," sometimes in the college building among the students and professors. Obviously the method had serious disadvantages, and just as obviously nothing save the most imperative necessity justifies

* The site of the present community house.



THE COMMUNITY HOUSE.

it. On the other hand, any one who has had the happiness of knowing the holy and learned priests prepared in that early day must admit that, judged strictly by results, their training needs no apology. They had God's grace, good will in abundance, and a fair share of opportunity; and it will be a happy result indeed if their successors, with their immeasurably better opportunities shall ever grow into the spiritual stature of the pioneers.

With the opening of St. Aloysius' Seminary and the appointment of Father Granger as superior in 1852 a new era commenced. The seminarians were entirely separated from the rest of the college fraternity and followed strictly the rule of life drawn up for them. Their course of studies was scrupulously adhered to. A delightful glimpse of the seminarians of that day, as they appeared to the eyes of a boy who was destined to become a great figure in the Church in this country, is afforded by a brief memorandum drawn up for me by the Rev. Walter Elliott, C. S. P. Father Elliott who entered Notre Dame as a student in 1855 writes: "The Novitiate buildings (St. Aloysius' Seminary) and locality formed the most conspicuous feature of the great natural beauty of Notre Dame, placed as they were on an eminence between the lakes. It was to us a sort of Mount Thabor. There the elect children of God, the novices, prayed, watched, studied, and from

thence came forth apostles of education and religion. We had all sorts of notions concerning the life led and the course of study there, and sometimes more than a fabulous idea of the spiritual regime. I have had since then a long experience of priestly and community life, and I have no recollection of men whose appearance and conversation were more edifying than these scholastics and novices. Associated with their religious demeanor was a certain air of perfect manliness, candor and simplicity of character. Fathers Sorin and Granger, in fashioning members of Holy Cross, did not spoil Americans. The tradition they established in this respect has, it is plain, been perfectly maintained by their successors. Nor were the men in the Novitiate ever infected by any injurious tincture of 'liberalism' or unreasonable and unreligious offensiveness of manner."

An attractive picture surely, to live in the mind of a great priest for half a century; but the work that Father Granger did, and especially the extraordinary holiness of the man himself, made an indelible impression on all who came under his influence, and were the inspiration of many a good and useful life. My own recollections of Father Granger go back no farther than 1886, when he had already begun to show the feebleness of old age, yet I can never forget the impression of utter



FATHER ALEXIS GRANGER, C. S. C.

unworldliness—otherworldliness, it was—that surrounded him like an atmosphere. He had a fine sense of humor, was tender-hearted and companionable, and most human in all the traits of character; yet it is literally true that it seemed impossible to interest him in anything that was not directly connected with religion. It is not easy to describe the veneration in which he was held by the members of his community. As for the outer world, his retiring nature made it almost impossible for any one who had not spiritual relationship with him to know him at all. He will be best remembered as the favorite confessor of the students in the early days. As such he exercised an influence as permanent as it was profound; I have known old students of Notre Dame—prosperous business men of middle age or better—to travel two hundred miles merely to go to confession to Father Granger. Father Elliott, who as boy and man knew him intimately, thus speaks of the power he exercised in the confessional: “As I remember Father Granger I recall the ideal confessor for boys. His openness of character attracted us irresistibly, whereas his sanctity placed us under the spell of divine grace. No matter what tricks we had played or sins we had committed, no matter how much we feared God’s vengeance, we were never afraid of going to confession to Father Granger. The fundamental

principles of religion flowed out from him in irresistible influence—the fleeting character of this life and its joys and ambitions, the worth of an immortal soul, the supremacy of Christ in the world, the attractions of a good life and the beauty of the maxims of the gospel. Such sentiments as these sprang instantly into mind at the sight of Father Granger after we had come to know him in confession.” Equally tender and enduring was the impression made on the mind of another youth who was later on to become a distinguished Catholic layman and a Lætare Medallist, the Hon. Timothy E. Howard, Chief Justice of the State of Indiana. Judge Howard, who came to Notre Dame as a student in 1859, reflects the goodness of his own heart and expresses the feelings of hundreds of other old “boys” in these words: “That location (the Seminary or ‘Novitiate’ as it was then called) seemed the most sacred spot on earth to me, and was presided over by one of the most saintly men I ever knew, Father Granger. I think—without disparagement to any—that he did more than all others to make Notre Dame a holy place to every youth. The most blessed experience I have is membership in the Archconfraternity, when we used to go to the ‘Novitiate’ at five o’clock, winter and summer, and find Father Granger and the seminarians in adoration before day in that most heavenly



THE HOUR OF ADORATION.

chapel that I shall ever know. It was indeed a holy place."

The mention of the nocturnal adoration recalls another edifying phase of seminary, and indeed of college, life in that period. For not only the young men who looked forward to the priesthood as the goal of their ambitions, but the collegians, whatever their vocation, were permitted to spend an hour of one night each month before the Blessed Sacrament. The silence of the time, the extraordinary fervor inspired by the peace, the quiet and the loneliness, the feeling that for one blessed hour one was face to face with God while all the rest of



THE GROTTO.

the world slumbered, produced a never-to-be-forgotten effect on all who came under its spell. Again and again I have heard Archbishop Riordan, tears in his eyes and in his voice, speak of the nocturnal adoration, of the holiness with which it clothed the Seminary in the eyes of the collegians, and of the almost sacramental influence exercised by the spirituality of Father Granger. "Under God I owe my priestly vocation to him," the Archbishop once said in an address to the seminarians, and Father Elliott seems to be conscious of a similar indebted-



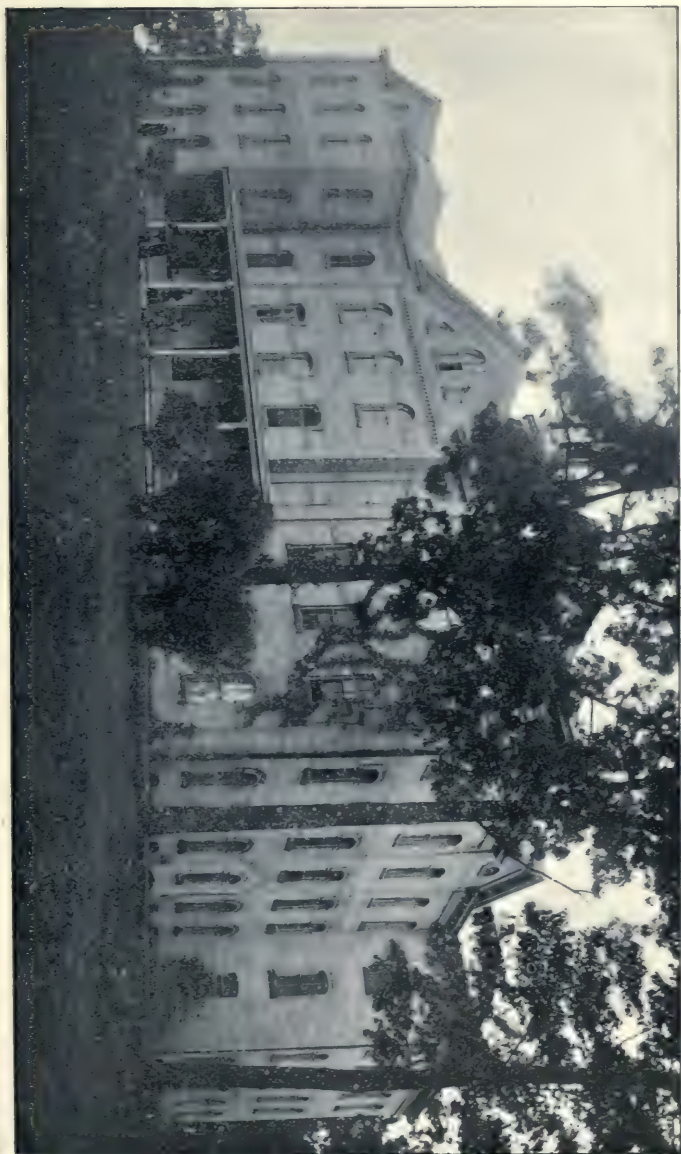
A WINTER SCENE.

ness, for he writes: "The nearest contact I had with the 'Novitiate' was in the visits of the Nocturnal Adoration Society, of which I was, happily, a member. Once a month after supper we journeyed to St. Aloysius' House. There we made our confession and watched by turns through the night before the Blessed Sacrament, placed in exposition, and received Holy Communion in the morning. When I entered the house I felt as though I had passed within the veil of the Holy of holies, the place was so silent and the silence was so religious. The hour of absolute recollection somewhere around midnight or just before dawn was a time of the most powerful divine influence. Forty-nine years have passed since those visits, and



A FEAST DAY PROCESSION.

HOLY CROSS SEMINARY, NOTRE DAME.



I still enjoy their spiritual fruits. It seems to me that every essential virtue of religion struck the deepest roots in my soul during those hours of devout adoration." This beautiful devotion, the memory of which is so gratefully treasured by the ancients, is still maintained in Holy Cross Seminary. Once a month the Blessed Sacrament is exposed from night prayer until after Mass the next morning, and during the deep silences of the night the seminarians rise in groups to watch by turns before the Blessed Sacrament, to adore, to meditate, to petition. God grant that the fruit of these lone and loving vigils may be as precious and abiding as in the days that are sped!

In 1868 a new novitiate was opened in a picturesque spot along St. Joseph's lake and from that date until the present the ecclesiastical students and the Brothers of the Congregation have made their novitiate together. For ten years after this transfer St. Aloysius' Seminary was the home of postulants engaged in making the collegiate studies required for admission to the community and of theologians preparing for ordination. When the University was ravaged by fire in 1879, only the outlying buildings escaped destruction. In the critical days that followed the old order was necessarily disarranged, for every inch of available room was needed for dwelling purposes; and the Seminary was converted



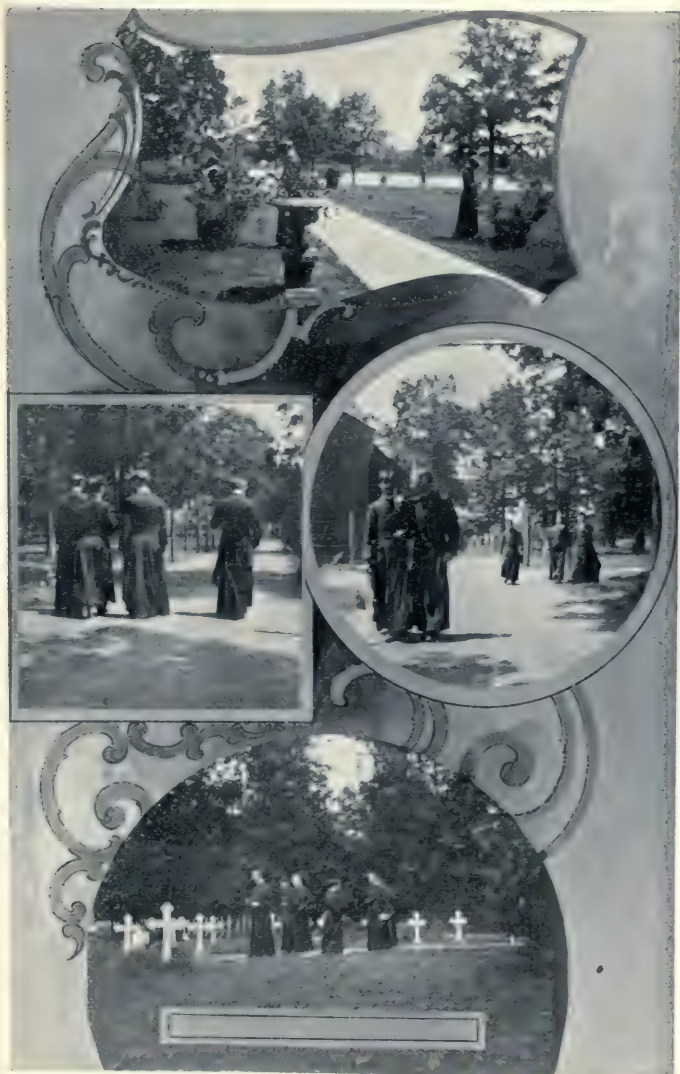
A GROUP OF SEMINARIANS.

into a home where aged persons could be cared for amid religious surroundings for the rest of their days. When this need passed St. Aloysius' was re-opened, in 1885, and from that time until the present has suffered no interruption of its work.

But a great change has been wrought in it since that day. The old building, tapestried with so many holy memories, and endeared to generations of saintly priests who cherished it as the *alma mater* of their soul, had grown rickety with age and its modest dimensions no longer responded to the strain that increasing numbers put upon it. A new structure of modern architecture replaced it under the more rugged name of Holy Cross Seminary. It was thought to be absurdly big at the time, yet it has been twice enlarged since then and its capacity more than doubled. It now offers ample accomodation for one hundred and twenty-five seminarians. Besides the usual living and study apartments it has its own chapel, recreation parks, library, reading rooms, heating and lighting plants, and cuisine.

THE NATURAL VIRTUES.

The priesthood is an office added to a man. Almighty God infallibly furnishes the priesthood: it is the business of the seminary to furnish the man. If the seminarian be spiritually robust, clean-minded, clean-spoken, and clean-handed, filled with the per-



SNAP - SHOTS.

sonal love of Jesus Christ without which no man can attain a fit degree of sanctity, and irresistibly driven on by the pastoral instinct of saving souls without which no man can be a great priest; if he be gentle and refined in speech and manners, considerate and unselfish in his intercourse with others; if he be sympathetic in temper, energetic in action and clothed abundantly in all seemly knowledge—the youngest and lowliest of his flock are quick to see that the priesthood sits gracefully on such a one. It burns like a star upon his brow, and the faithful laity find it no effort but rather a delight to salute in him “another Christ.” But if his spiritual life be shallow or anemic; if his mind be not attuned to the mind of Holy Church, nor his heart beat in unison with hers; if he be not impassioned of priestly labor; if he be clownish in figure, boorish in manner, ungainly in action, rude or vulgar in speech, self-seeking, indolent; if he take low views of his vocation and of his duties—the holy unction of ordination will indeed invest him with what one may almost call the miraculous powers of his high office, but it will work no miracle in his nature. So far as manners and character are concerned, the priest will be on the day after his ordination precisely what he was the day before.

Accordingly great attention is paid to the cultivation of the natural virtues. Upon them, as upon

a foundation, must be built the lofty structure of priestly and religious virtue. Sincerity and truthfulness being of the very essence of character, the young postulant is made to feel at once that concealment, deception and untruthfulness are rated by superiors among the unforgivable sins. A frankness of relation—"chumminess" would almost be the word—is at once established between the students and superiors, which contributes to the happiness and confidence of both.

Akin to sincerity and truthfulness is a fine sense of personal honor. There has never been a prefect in Holy Cross Seminary—neither in study hall or dormitory or recreation room, nor on the long walks through the country. There are those—not many I trust—who will lift their eyebrows at this statement, but experience has convinced superiors that under right conditions all important external faults will be regulated promptly and efficaciously by the students themselves. As an aid to this, great stress is constantly laid on what is really only common fidelity to the priestly vocation, but what, for purposes of clearer explanation I may be permitted for the moment to call "professional spirit." Decent lawyers have a strong sense of this spirit, and keen resentment as well as swift punishment awaits the "shyster" who offends against it. Physicians have even a more delicate perception of it as a body, and

they expect their confreres invariably to look and talk and act like physicians. The nearest approach to the fine code of honor that obtains in a well-regulated seminary, however, is found to be in the army and navy, where "conduct unbecoming an officer and a gentleman" calls for the sternest animadversion of court martial and dismissal. At Holy Cross the discipline looks towards implanting in the seminarian such a fine sense of priestly honor and sensibility as will grow with his growth and strengthen with his strength. Naturally this wholesome atmosphere of the seminary depends greatly on the spiritual regime, but caution in the admission of candidates and a ruthless weeding out of the incompetent and the unwilling early in their first year are found to be great aids towards making the seminary what it ought to be—an earthly paradise for those who have a true vocation.



GOD'S ACRE.

SPIRITUAL REGIME.

The spiritual regime does not differ essentially from that of any well-organized institution with the same aims. Love of Our Lord, especially in the Blessed Sacrament, growth in holiness through the observance of the commandments of God, the precepts of the Church and the counsels of perfection; the cultivation of the theological virtues of faith, hope and charity and of all the moral, priestly and religious virtues that go to make up the Christian life; devotion to the Holy Ghost and to the Blessed Mother of God—these are the main effects which the religious discipline of a seminary, whether preparatory or theological, is intended to achieve in the life of its students. Accordingly, a boy who comes to Holy Cross after completing the work of eighth grade in any good school enters at once on a course of special training which differentiates him at the very outset from the ordinary collegian. In the first place, except in his classes and his other intellectual exercises, he is segregated from the general body of students; his companions are boys who have been carefully selected from among many applicants on account of their pious disposition and their unblemished moral character. The atmosphere and environment in which he lives are far more religious than those of even the most select and exacting Catholic college can be. His daily routine,

the fruit of generations of experience, is admirably calculated to deepen piety and nourish sturdy moral character.

He rises at five o'clock in the morning and after completing his toilet makes a visit to the Blessed Sacrament and recalls the points of the meditation which were read aloud the evening before. A half hour of meditation follows. There is a deal of unnecessary discouragement in much that is said and written about the difficulty of this most important exercise. If conditions are at all right and if proper instruction is given to the student at the outset of his seminary career, there is no reason in the world why there should not be as steady advancement in the difficult art of meditation as in the equally difficult art of literary composition, for example. In both the number of seminarians who attain eminence is naturally small; in both the number of those who acquire a degree of facility proportioned to their mental powers should be quite as naturally large. The Holy Mass which follows the meditation is, of course, the centre of the day's devotion. Here, too, proper instruction yields results undreamed of by those who have never taken pains to acquire a right method of making any spiritual exercise. The young levite is taught, as early as possible, not only to hear Mass but to "assist at" Mass, as the better phrase has

it. In this way the sublimest function of religion never becomes stale or unprofitable, but comes to be each day more literally a morning paradise where the soul walks and talks with God. Shortly after breakfast there is a half hour's instruction on some point of doctrine, discipline, liturgy or morals, the students being carefully graded according to their knowledge of these subjects. A quarter of an hour before dinner is devoted to particular examination of conscience, the most profitable methods of making this exercise being carefully explained from time to time for the benefit of beginners. In the middle of the afternoon comes the community visit to the Blessed Sacrament for another quarter of an hour. A long-established custom which the seminarians themselves tenderly cherish is that of making a brief visit to the chapel after each meal, on leaving the seminary grounds for classes and walks, and on returning. The community burial-place is on the northern border of the seminary grounds, and thither also after each meal the young levites repair in groups of two or more to linger for a moment among the graves and, with heads bowed and bared, to send up a prayer for the holy dead. At any convenient time the student gives fifteen minutes to spiritual reading; and the community night prayer, with the points for the morrow's meditation, appropriately closes the day. All go to confession on



A DINING ROOM.

Wednesday evening; Thursdays and Sundays are the regular days for Holy Communion. Each seminarian fixes the time for his weekly hour of adoration. On the last Sunday of each month there is a half day's retreat, during which takes place the religious exercise known as direction—a confidential conference with superiors about health, study, spiritual progress, doubts, difficulties and temptations. Finally at the end of the year there is a retreat of five days before vacation.

THE NOVITIATE.

After four years of growth along these lines the seminarian is usually about eighteen years of



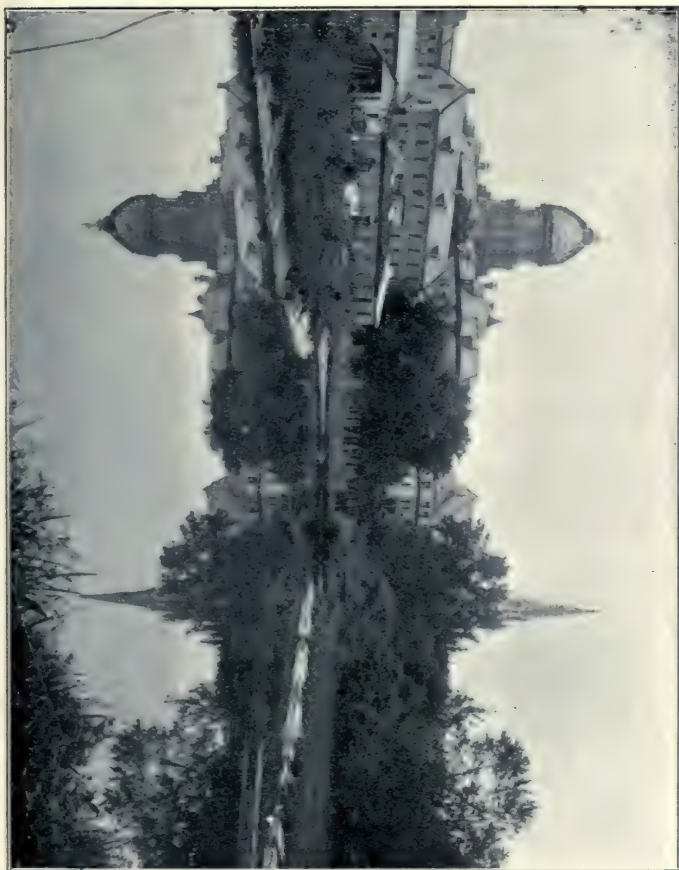
ST. JOSEPH'S NOVIATIE.

age and has completed the first quadrennium of his spiritual and intellectual training. He is well prepared for the momentous exercises of the novitiate, always the *annus mirabilis* in the spiritual life of a religious.

The novitiate at Notre Dame is an ideal spot for the soul's growth. Set conspicuously on a beautifully wooded bluff overlooking St. Joseph's lake, its spacious walls lift from a great stretch of carefully kept greensward. The park around it is sprinkled over with varied and ever-blooming flower-plots that merge softly into orchard and vineyard and tillage and forest along the horizon. It is within half a mile of the multiform activities of the University, yet for all practical purposes of solitude and aloofness it is virtually a thousand miles away.

The serene atmosphere invites the fresh young heart to expand as naturally as the sunshine solicits the opening rosebud. The silence, unbroken save in the recreation periods after dinner and supper, is not a sullen or peevish or depressing silence, but genial and wholesome as the radiant faces of the novices witness to the critical eye. Within these walls life seems like a strip torn out of eternity; so unchanging is it, so calm and contemplative, so full of peace and rest.

To the novitiate, then, the postulant goes with



FROM ACROSS THE LAKE.

his class of ten or twenty or more companions, and is duly invested with the cassock, the biretta and the cincture of ~~the~~ novice. Then begins the systematic study of the science of the saints, longer and more careful meditations, searching self-analysis and the perfect practice of the evangelical counsels of poverty, chastity and obedience.

As in the seminary, the day begins at five in the morning, winter and summer. Meditation occupies half an hour and another fifteen minutes are devoted to recollection and to a critical examination of how the meditation has been made. Holy Mass and thanksgiving take up the rest of the time till breakfast, which, like all other meals in the novitiate, except on great feasts or extraordinary occasions, is taken in silence. After breakfast



THE BEE-HOUSE.

each novice has his "obedience" to perform—one sweeping rooms or corridors, another looking after the chapel and sacristy with tender exactitude, still others tending the flowers or lawn or shady walks, lending a hand in the gardens and orchards or cautiously ministering to the numerous colonies of honey bees. At 8:15 all are assembled in chapel for the Little Hours of Our Lady's Office, and then the Master of Novices gives his morning conference on the vows, the rules, the nature and obligations of the religious life and kindred themes. The rest of the forenoon is devoted to study, reading the life of Our Lord, a class in languages and particular examination of conscience.

Dinner and recreation—never so exquisitely enjoyable anywhere as in the novitiate—last till half past one, and then come the visit to the Blessed Sacrament and Vespers. Health and variety are again provided for in a period of light manual labor out of doors when the weather permits. The lives of the saints are the gospel in practice, the concrete embodiment of the commandments of God and the counsels of poverty, chastity and obedience, which are to be the measure of the duty of the religious. In the middle of the afternoon, therefore, the novice takes up the life of the saint he happens to be reading and goes apart into some shady bower in arbor or orchard, or it may be to

some serene solitude overlooking the shining lake, to think not so much on the marvels wrought by the great servants of God as upon the courage, the grit, which sent up a perpetual answering effort to God's grace and made them the moral heroes they were. A half hour of some purely intellectual exercise follows, and then all assemble in the chapel for Our Lady's Matins and Lauds. There is a charm in this exercise that warms and inspires not only the novices but the casual passerby that comes under its spell. As the sonorous chant rolls out over the neighboring field and forest and park one sees a wayfaring man halting in his dusty journey, a priest pausing in the recitation of his own Office in the woodland paths, or a lusty collegian arrested for a moment in his boisterous play by the solemn music of the psalms or the Benedictus. After the Office there is study, then the second meditation of the day, and then supper, recreation, study and night prayer. The rest is silence—the grand silence that in all religious communities lasts from the evening devotions until after Mass the next day.

Every week the novices receive the Sacrament of Penance and twice a week Holy Communion. Friday evening after the Way of the Cross there is the Chapter of Accusation, during which the novice publicly acknowledges any external faults by which he may have given disedification to his companions.



THE SEMINARY CHOIR.

There is also the weekly hour of adoration at a convenient time, and High Mass in the collegiate church on Sundays and festivals. Every month there is a day's retreat with direction and monition.

The spirit of a novitiate is something quite apart from daily programmes and regular exercises. It is a spiritual experience which seldom fails to leave a life-long impression on the young religious. For a whole year he has stood at attention, so to speak, before God, his own soul and the farthest-going questions of human life. All that wise direction can do is done to eliminate undue emotion, hot-house spirituality, human motives and whatever else might prove a disturbing influence in deciding the question of priestly and religious vocation. It is a bath of fire that the soul goes through and though it is quite possible for a religious to

lose the fruits of those momentous days and to suffer a sea-change in the years that follow, it seldom happens that unhappiness or failure comes to one who has conscientiously passed through the experiences of the novitiate.

AFTER THE NOVITIATE.

The year of strict probation ended, the novice—unless he is already prepared to begin the study of theology—returns to Holy Cross Seminary for four years more of collegiate work in the University of Notre Dame. During these years he continues the religious exercises of the novitiate so far as his classes permit; it is therefore not necessary to enter into this period of the seminarian's life in detail. In spite of the long vista still stretching out before him this is a happy time, filled with quiet, earnest effort and seldom clouded over by more than a passing shadow. On the contrary the seminarian feels himself not only growing into the stature of priestly knowledge and virtue, but he is also cheered by the prospect of religious profession and the minor orders. For the first year after his return he is still a novice. After that he makes his religious profession by pronouncing the simple perpetual vows of poverty, chastity and obedience if he has attained the age of twenty-one. Otherwise he makes temporary vows until he has reached the required

age, when he makes his profession without further delay. Meditation, Holy Mass, Confession and Communion, daily spiritual reading, diligent self-examination, public and private prayers continue to be his chief spiritual nourishment not only at Holy Cross Seminary, but also at Holy Cross College, Washington, whither he goes for the third quadrennium of his training after his preparatory course, his novitiate and his college work have been completed. At Washington he enjoys certain practical advantages for spiritual training not possible except in a large city—such for example, as visiting the Reform School under the auspices of the Society of St. Vincent de Paul, to counsel, catechise and preach to the inmates.

And so the young levite passes the years of his preparation in prayer, in self-discipline and in growth in holiness. To become like unto Christ is the labor he undertakes in virtue of his vocation as a priest; to mirror in his life the beauty of Christian virtue which he preaches is the duty he owes to the people. "Christ is the model of the priest", wrote one of the holiest and wisest priests of our generation, "the priest has to be the model of the people. His example is as much a part of his ministry as preaching, or administering the sacraments. If we could imagine a priest in charge of souls appearing only at the altar, or in the pulpit, or in the

confessional, and then withdrawing himself completely from the view of the faithful, we should have to call him back to live among his people in order to let them see the full meaning of a practical Christian life. This is so much the mind of the Church that, in conferring each one of the orders, she is careful to impress on those she consecrates the special duty of good example. The 'Ostiarius' is told to open the hearts of the faithful to God and to close them against the evil one 'by word and example'; the acolyte is reminded that the lighted taper he bears is a symbol of the shining example he is bound to show forth; and so on up to the priest, to whom, at every step of the consecration, the great fact is recalled that henceforth he is to be the embodiment of all the Christian virtues, a fragrant odor of the gospel, a living rule for the faithful.

"The law thus laid down to priests in their preparation, the Church has in the course of ages kept steadily before them by the numberless rules, regulations, decrees of her bishops, her popes and her councils. There is nothing she seems to have had more at heart than to keep her priests at such a height as that all may look to their lives for guidance. What a glorious vocation, and what a powerful incentive to a beautiful life."

THE COURSE OF STUDIES.



“**T**HE lips of the priest shall keep wisdom.” Even in paganism the priestly caste is a learned caste. Since the foundation of the Church

the need has been felt of a learned clergy able to systematize, expound, and defend the body of Christian teaching and to persuade men to good morals and the practices of the Christian life. It is the glory of Mother Church that in all ages she has been able to command the services of her choicest children in the sanctuary; ‘has driven harnessed to her chariot like the horses of a triumphal car the chief intellectual and moral resources of the world.’ In any list of the great names in the history of the world since the coming of Christ the names of priests would be in an impressive majority, so true it is that learning is the natural

attribute of the clergy. A religious order that sets up to make a specialty of teaching ought, of course, to be notable for the thoroughness with which it prepares its members for their work, more especially since good teaching is really a sort of sacramental action, a communication of spirit. Carlyle's dictum that the true university is to be found in a collection of books is only another of those glittering half truths in which the dour old dogmatist often dealt. Seeds are good and so is the tilled earth but it is the warm rain and the genial sunshine that makes greenness and growth. So culture, like virtue, is propagated from man to man—not imparted by the mere word, but communicated by example and the subtle thing called personal influence. Now as in the days of Eliseus it is contact with a prophet that makes the dead to live.

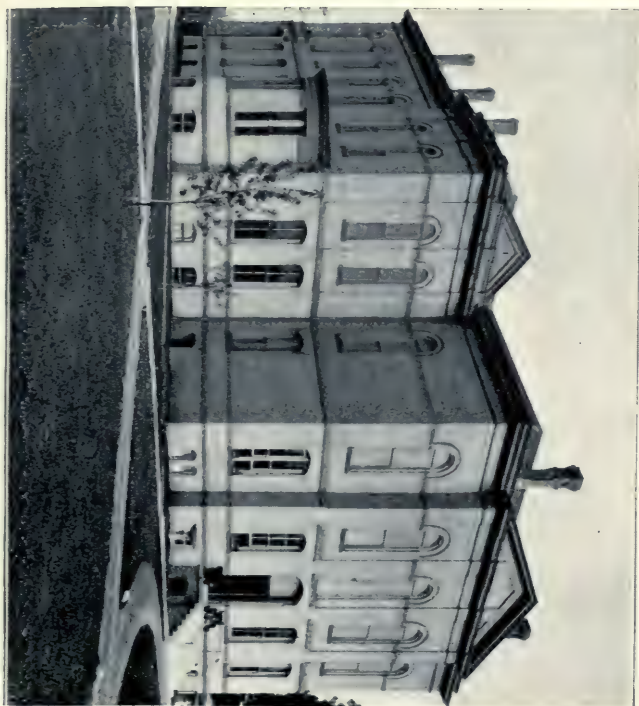
The present course of study in the Congregation of Holy Cross is the result of a steady and difficult evolution in the face of discouraging difficulties since the very beginning of the community. On the one hand, were large religious enterprises that positively must be kept up; on the other, poverty of men and means. But if there were obstacles in the early days there were also invaluable assets; unquenchable enthusiasm that, Nelson-like, turned a blind eye to the field-glass when it pointed towards discouragement; and saintlike devotedness based on the sure



SORIN HALL.

foundation of personal virtue and faith in the providential destiny of Holy Cross. Time was, no doubt, in Holy Cross as elsewhere when a professor, hastily prepared for the high office of teaching, was thrown too soon into the maelstrom of college work; when teachers were required to conduct an excessive number of classes; and when the subjects a man was required to profess were as various as Latin, geometry, English composition, theology and linear drawing. There has been a great change since that heroic day. The life of a priest of Holy Cross is indeed still as strenuous as ever it was, but the strenuosity is better proportioned as between the preparation for work and the work itself. There is a larger number of teachers, there is leisure to exhaust their utmost capacity for training; there are means and opportunities that aforetime had been wanting to make them experts in a particular line of work. To develop a body of priests who shall know something about everything and everything about something—to produce a catholic and symmetrical culture that shall be crowned with a specialist's knowledge of a particular field in the kingdom of learning—is the air of the course of studies in the Congregation.

Beginning, then, with a boy who has just completed his grammar school studies and is ready to commence his Latin, the time of preparation is



SCIENCE HALL.

divided into three clearly marked periods of four years each. The first quadrennium precedes the novitiate, is carried on at Holy Cross Seminary, Notre Dame, and covers the studies of an advanced high school course; the second follows the novitiate, is made at the University of Notre Dame and is co-extensive with the most exacting college curriculum; the third partly simultaneous with, and partly subsequent to, the study of theology, is made at the Catholic University of America, at Washington, and is the regular course leading to the doctorate.

When the candidate is received he has already progressed at least so far as the completion of English grammar, arithmetic, geography, elementary history and orthography. Candidates who have made more advanced studies in a reputable high school or another preparatory college, are, of course, not required to repeat such studies at Notre Dame; the student is subjected to a conscientious examination on his admission to the seminary and he is then placed as precisely as possible where he belongs in the course. A bird's-eye view of his classes for the four years of his preparatory or academic training is afforded by the table that follows:

FIRST YEAR.

SUBJECTS: FIRST TERM.	Hrs. a Week	COURSE	SUBJECTS: SECOND TERM.	Hrs. a Week	COURSE
Latin, - - -	5	A	Latin, - - -	5	A
English, - - -	5	A	English, - - -	5	A
History, - - -	3	A	History, - - -	3	A
Mathematics, -	5	A	Mathematics, -	5	B
Science, - - -	5	B	Science, - - -	3	D

SECOND YEAR.

Latin, - - -	5	B	Latin, - - -	5	B
Greek, - - -	4	A	Greek, - - -	4	A
English, - - -	5	B	English, - - -	5	B
History, - - -	3	B	History, - - -	3	B
Mathematics, -	5	C	Mathematics, -	5	D

THIRD YEAR.

Latin, - - -	5	C	Latin, - - -	5	C
Greek, - - -	4	B	Greek, - - -	4	B
English, - - -	5	C	English, - - -	5	C
History, - - -	3	C	History, - - -	3	C
Mathematics, -	5	E	Science, - - -	3	C
Science, - - -	2	G	Science, - - -	2	G

FOURTH YEAR.

Latin, - - -	5	D	Latin, - - -	5	D
Greek, - - -	4	C	Greek, - - -	4	C
English, - - -	4	D	English, - - -	4	D
Ger. or French	5		Ger. or French	5	
Science, - - -	5	E	Science, - - -	5	F

Students in the English and Economic Courses will begin German or French in the second year instead of Greek and continue it during the two remaining years.

Students that begin French in the second year will take up German in the fourth year. Students that begin German in the second year will take up French in the fourth year. Classical Students will begin French or German in the fourth year.



INSTITUTE OF TECHNOLOGY.

A word in explanation of this table will not be out of place here. During the first year the beginner in Latin takes up the study of Latin grammar and completes the subject of etymology, the theory of the grammar being elaborately illustrated and driven home by daily written exercises in forms and rules. In the study of English, on which great stress is laid throughout the whole course of study, Meiklejohn's text-book is used the first year; some paragraphs are written every day in class and there are formal themes twice a week. At this early stage in his training, too, the student is taught the elements of versification,—for reasons that experienced teachers of English will appreciate. One hour a week is devoted to scansion; poems or fragments selected for their musical or imaginative quality are memorized and there is a weekly exercise in grinding out verse. The history of the first year covers the ancient era: the oriental nations; Greece and the Empire of Alexander; the story of Rome; the establishment of the Empire and the rise of Christianity. In mathematics the study of algebra is begun and carried as far as quadratic equations. Physiology is a science which boys take kindly to, and so is zoology; these subjects furnish the science study of the first year academic.

In the second year etymology is reviewed and the study of syntax is begun in the Latin class;



THE UNIVERSITY THEATRE.

four books of Cæsar are read and the student is introduced to Latin prose composition based on the text of Cæsar. The dark mysteries of Greek are approached in the gingerly manner usual to the American boy; etymology is—shall we say—mastered? Stoffel's Epitome of the New Testament is translated and a welcome touch of concreteness is afforded by the exercises of the First Greek Book. In English, Part First of the Principles of Rhetoric, by Professor Hill, of Harvard, is used for theory, and a daily exercise in writing in the class room, with two serious themes a week, furnish suitable and sufficient practice. The study of the simpler verse forms is taken up; memorization of select passages is beginning to nourish in the student a standard of judgment in poetry as well as a love for it and a feeling for style; the required readings outside of class—in narrative poetry mostly—are imperceptibly doing their work; and the weekly exercise in versification is becoming less terrifying to both student and professor. In history the middle era is the subject of study: the barbarians and their kingdoms; Mahometanism and the Saracen Caliphs; the Holy Roman Empire; the invasion of the Northmen and the Magyars; the Empire and the Papacy; the Crusades; the Great Schism, and the rise of the nations of Modern Europe. In mathe-

matics algebra is continued from quadratic equations to the bi-nomial theorem inclusive, and then discontinued; the year is rounded out with plane geometry.

The third year's work in Latin grammar is concerned with syntax; there is much translation to be done: selected lives from Nepos, Sallust's Cataline, and three of Cicero's orations against Cataline; prose composition based on the authors read. In Greek, etymology is reviewed and the study of syntax is begun. The reading of the Epitome of the New Testament is continued; four books of the Anabasis are translated, with Greek prose composition after Xenophon. The second part of Hill's Principles of Rhetoric is studied in the English classes; the themes are fortnightly and of better quality; the daily paragraphs in the classroom are inexorably demanded as well as the extra required readings; and the study of verse-forms, the memory work and the weekly metrical exercises go merrily on. The student passes on to the modern era in history—the Renaissance; the age of discovery; the Protestant Reformation; the development and vicissitudes of Spain, France, Russia, Austria, England, America, Germany and Italy. Solid geometry, elementary botany and descriptive astronomy are the mathematics and science classes. The fourth year's Latin work in-



THE STUDIO.



A LECTURE ROOM.

cludes a review of the whole grammar; three of Cicero's orations and six books of the *Æneid* are translated; the study of prosody is commenced, special attention being given to hexameter verse; the text of Cicero is used as a basis for exercises in Latin prose composition. In Greek, syntax is completed; Xenophon's *Memorabilia* or *Hellenica* and six books of the *Iliad* are translated; and there is Greek prose composition based on Xenophon. The first part of Genung's *Working Principles of Rhetoric* is used in the English work, carefully written and elaborate themes are demanded every month; the daily writing in class, the memory work, the study of verse forms with weekly exercises in versification and the required readings are continued without interruption. As a result the average student in Holy Cross Seminary has a better appreciation of style in writing, more energy and grace in composition and a better knowledge of literature at the end of his high school course than was to be found among college graduates a generation ago. In science, elementary chemistry, with a good deal of simple laboratory work, and elementary physics, likewise illustrated and vitalized by a full course of experiments, are completed. During this year also the student is required to possess himself of a good reading knowledge of either French or German.



THE OBSERVATORY.

THE COLLEGIATE COURSE.

After the first quadrennium, the seminarian goes to St. Joseph's Novitiate and assumes the cassock, the biretta and the cincture of the novice. This precious and most happy year is dedicated almost entirely to mastering the science of the saints and to spiritual growth; nevertheless, for variety's sake quite as much as for any other reason, a few hours of the day are devoted to studies that harmonize with the purposes of the novitiate. During this year, for instance, a very thorough course in liturgy is given with abundant practice



A LECTURE-ROOM IN SCIENCE HALL.

in the various functions of the Catholic ceremonial. The study of Church history is also undertaken, and familiarity with Holy Scripture is acquired by repeated readings of the Sacred Books. The results thus obtained are obviously of great importance, but as the acquisition of academic knowledge is not really one of the aims of the novitiate, we pass quickly over this period to consider the work of the second quadrennium, after the student has returned to the seminary to follow the regular collegiate course of the University of Notre Dame. He is then eighteen years old at the lowest computation. His experience in the novitiate has matured his mind,

consolidated his purpose, cleared off any doubts or misgivings he may have had regarding his vocation, and given him a new sense of both his responsibilities and his opportunities. In practically every case he may almost literally be said to be ahunger for growth and study, and he throws himself with eager zest into the work of the next four years as outlined in the following table:

Studies Prescribed in the Classical Course.

(DEGREE: A. B.)

FRESHMAN YEAR.

SUBJECTS: FIRST TERM.	Hrs. a Week	SEE FOR DESCRIPTION		SUBJECTS: SECOND TERM.	Hrs. a Week	SEE FOR DESCRIPTION	
		Page	Course			Page	Course
Latin, - - -	5	39	I.	Latin, - - -	5	39	II.
Greek, - - -	4	35	I.	Greek, - - -	4	35	II.
English, - - -	4	41	I.	English, - - -	4	41	I.
History, - - -	4	45	I.	History, - - -	4	45	I.
Elocution, - - -	2	44	VIII.	Elocution, - - -	2	44	VIII.
Elective, - - -	5			Elective, - - -	5		

SOPHOMORE YEAR.

Latin, - - -	5	39	III.	Latin, - - -	5	39	IV.
Greek, - - -	4	35	III.	Greek, - - -	4	35	IV.
English, - - -	4	42	II.	English, - - -	4	42	II.
History, - - -	3	45	II.	History, - - -	3	45	II.
Elocution, - - -	2	44	VIII.	Elocution, - - -	2	44	VIII.
Philosophy, - -	5	31	I.	Philosophy, - -	5	31	I.

JUNIOR YEAR.

Latin, - - -	5	40	V.	Latin, - - -	5	40	VI.
Greek, - - -	5	35	V.	Greek, - - -	5	36	VI.
English, - - -	4	42	III.	English, - - -	4	42	III.
Philosophy, - -	5	31	II.	Philosophy, - -	5	31	II.
Elocution, - - -	2	44	VIII.	Elocution, - - -	2	44	VIII.
Economics, - -	4	46	I.	Elective, - - -	5		

SENIOR YEAR.

Latin, - - -	5	40	VII.	Latin, - - -	5	41	VIII.
Greek, - - -	5	37	VII.	Greek, - - -	5	38	VIII.
English, - - -	4	42	IV.	English, - - -	4	42	IV.
Philosophy, - -	5	32	III.	Philosophy, - -	5	33	IV.
Elocution, - - -	2	44	VIII.	Elocution, - - -	2	44	VIII.

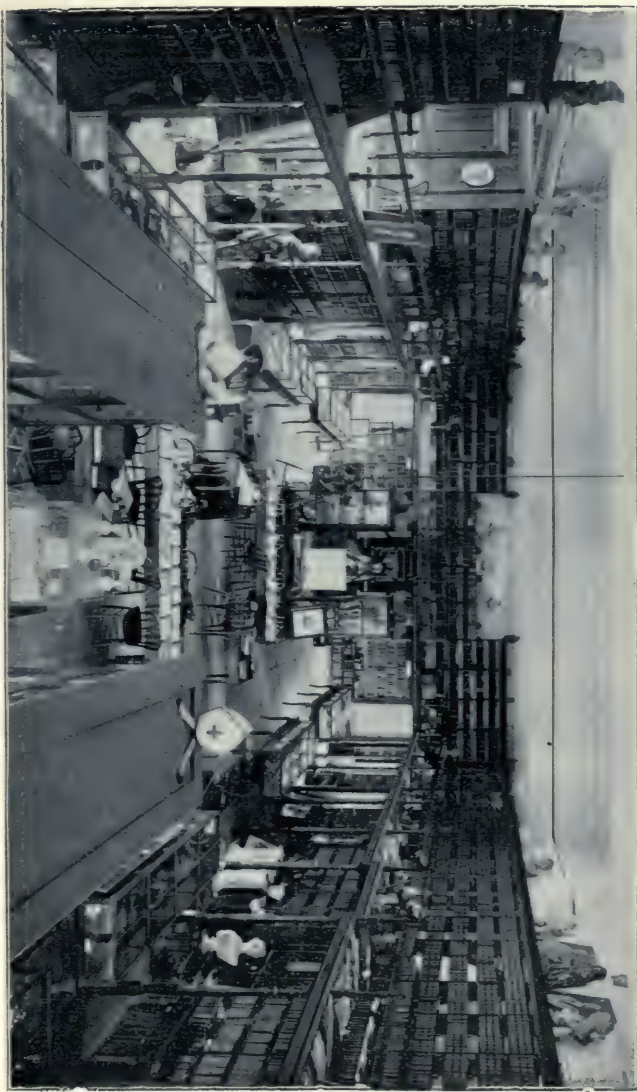
The Latin of the freshman year includes the translation of two books of Livy, some of Cicero's epistles, *De Senectute*, *De Amicitia*, and Pliny's epistles; Latin prose composition and reading of easy texts at sight are continued throughout the entire collegiate course. In Greek, selected orations of Lysias, the *Odyssey* and St. John Chrysostom are the matter for translation, and as in the Latin classes, Greek prose composition and sight reading continue throughout the four years. English prose forms are intensively studied with special treatment of expository and argumentative writing during the first term, and the history of English literature is taken up during the second term. A course in lyric poetry is given throughout the year. During the collegiate years, themes are regularly required in both prose and verse. The history work is a detailed examination of the institutions of ancient Greece or Rome.

In the sophomore year the matter for study is as follows: Latin: Cicero's *De Oratore*; Horace's *Odes* and *Epodes* and selected *Satires*; Tacitus' *Dialogus* and *De Oratoribus*; Terence's *Phormio*. Greek: selections from Herodotus; St. Basil's *De Profanis Scriptoribus*; St. Gregory's *Machabees*; selections from the lyric poets. English: prose forms with particular reference to the novel and short story; analytical study of the development

of English literature; intensive study of the sonnet. Philosophy: physiological, experimental and rational psychology with laboratory exercises. History: the middle ages, or the general history of Europe.

The Latin work of the junior year embraces a book of Livy, the *Agricola* and *Germania* of Tacitus, the *Andria* of Terence, the *Epistula ad Pisones* and the literary epistles of Horace, with elementary philological work and a biographical and literary course in the historians and the lyric and dramatic poets. In Greek the texts for translation are the *De Corona* of Demosthenes, two books of Thucydides, one of the plays of Aeschylus, and the *Œdipus Tyrannus* and *Antigone* of Sophocles. There is also a course in the elements of Greek literature. In the English classes the analysis of prose forms is continued with intensive study of the essay and the oration, and there are lectures and readings in didactic poetry and satire and in recent English and American poetry. The subjects in philosophy are: epistemology, logic general and metaphysics, cosmology, and theodicy. In economics the elementary questions are considered: land, human exertion and capital; value, money and credit; rent, interest, profit and wages; population and consumption.

In the senior year the texts read in Latin and Greek are as follows: two books of Quintilian, the *Captivi* of Plautus, the *De Officiis* of Cicero; Lucre-



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tius' *De Rerum Natura*; Plato's *Apology* and *Crito*; *Electra* and one other play of Euripides; selected Odes of Pindar; the Greek Fathers for cursory reading. The courses in the Greek and Latin literatures are continued throughout the year. In English the laws of the epic and the drama receive exhaustive treatment and there are historical and critical lectures on the leading poets of the nineteenth century. Senior philosophy deals with ethics, sociology and the history of philosophy.

Such in barest outline is the work of the second quadrennium, unless it be modified by what is said under the head of "Specialization" in the paragraphs that follow. At this point the seminarian receives his baccalaureate degree at Notre Dame and is fully prepared for the theological and post-graduate studies of the third and last quadrennium at the Catholic University of America.

SPECIALIZATION.

Thus far we have been supposing that the candidate is following the regular classical course that has been more or less exclusively the traditional preparation for the priesthood. But, as was intimated at the beginning of this chapter, a religious community that makes special profession of imparting higher education to others ought to be remarkable for the thoroughness with which its future teachers



BIOLOGICAL LABORATORY.

are required to master the particular subjects they are expected to profess after their ordination. The theoretically perfect preparation of a professor of Latin, for example, is conceived to be such an arrangement as makes the study of Latin and of one or two subjects germane to Latin dominate—not annihilate, observe, but dominate—all the other studies both as to breadth and intensity, during the time of the teacher's preparation both in college and university. Probably no one would question the truth of this principle as applied to Latin, or Greek, or English, or history; why is it

not then as true for chemistry and physics and mathematics and botany and zoology? Let not the champion of general culture be alarmed; in a thirteen years' course there will be no lack of philosophy or "polite literature" to impart suppleness, mellowness and mental richness to the seminarian. There is no thought of starving his soul on its esthetic side, of producing freakish proficiency or a lop-sided or mutilated culture. No seminarian is allowed to pass on to the university without three years of philosophy, eight years of English and at least five or six years of Latin and history, besides a broad course in mathematics, languages and sciences. What is here meant by "specialization" during the collegiate and academic years is this. For more than forty years a modified form of the elective principle has been accepted at Notre Dame as the best safeguard against the unreasonable limitations of the old-fashioned single-course college and against the riotous freedom of the unrestrained elective system as adopted in some American colleges. As a result the University of Notre Dame has created what is known as the Group System of electives by which some two hundred classes are organized into various courses. Thus, besides the familiar classical course, there are the courses in English, (Modern Languages), in law, history and economics, general science, biology, pharmacy,



MUSEUM IN SCIENCE HALL.

civil, mechanical and electrical engineering and architecture. In each of these courses provision is made for the symmetrical growth of the student's mind towards culture, while at the same time there is an intensive study of certain subjects which look directly towards the particular work in life for which the student is preparing. Now it is plain that if a young man is preparing himself for work as a teacher in the course of biology, for example, the course of biology is a better preparation for the work than the classical course would be. Such a one will therefore devote particular attention to zoology, physiology, chemistry, mi-

croscopy, drawing, botany, general biology, anatomy and bacteriology, during the four collegiate years but he will not necessarily neglect what may be called the cultural subjects. A necessity of his priestly vocation enforces on him a thorough study of philosophy, English and history; his coming university work demands that he possess himself of at least a speaking acquaintance with French and German; and indeed at the end of his course his cultural development will hardly have suffered perceptibly from his attention to the biological subjects. Similarly, the seminarian who takes the economic or general science or engineering or architectural courses is made to take up all the essential classes of the ancient course while specializing in history or political economy or the sciences or the difficult engineering and mathematical classes. With this qualifying word we may conclude the subject of specializing in the college by appending the following tables showing the courses from which the seminarian at Notre Dame is at liberty to make his selection:

Studies Prescribed in the English Course.

(DEGREE: LITT. B.)

FRESHMAN YEAR.

SUBJECTS: FIRST TERM.	Hrs. a Week	SEE FOR DESCRIPTION		SUBJECTS: SECOND TERM.	Hrs. a Week	SEE FOR DESCRIPTION	
		Page	Course			Page	Course
English, - -	4	41	I.	English, - -	4	41	I.
Latin, - - -	5	39	I.	Latin, - - -	5	39	II.
French or - -	3	48	II.	French or - -	3	48	II.
German, - -	3	51	II.	German, - -	3	51	II.
History, - -	4	45	I.	History, - -	4	45	I.
Elocution, -	2	44	VIII.	Elocution, -	2	44	VIII.
Elective, - -	5			Elective, - -	5		

SOPHOMORE YEAR.

English, - -	4	42	II.	English, - -	4	42	II.
Latin, - - -	5	39	III.	Latin, - - -	5	39	IV.
French or - -	2	49	III.	French or - -	2	49	III.
German, - -	2	51	III.	German, - -	2	51	III.
History, - -	3	45	II.	History, - -	3	45	II.
Elocution, -	2	44	VIII.	Elocution, -	2	44	VIII.
Philosophy, -	5	31	I.	Philosophy, -	5	31	I.

JUNIOR YEAR.

English, - -	4	42	III.	English, - -	4	42	III.
Latin, - - -	5	40	V.	Latin, - - -	5	40	VI.
Philosophy, -	5	31	II.	Philosophy, -	5	31	II.
Elocution, -	2	44	VIII.	Elocution, -	2	44	VIII.
History, - -	5	45	III.	History, - -	5	45	III.
Elective - -	3			Elective, - -	3		

SENIOR YEAR.

English, - -	4	42	IV.	English, - -	4	42	IV.
Latin, - - -	5	40	VII.	Latin, - - -	5	41	VIII.
Philosophy, -	5	32	III.	Philosophy, -	5	33	IV.
Economics, -	4	46	I.	History, - -	5	46	IV. b.
Elocution, -	2	44	VIII.	Elocution, -	2	44	VIII.

Course in History and Economics.

(DEGREE: PH. B.)

FRESHMAN YEAR.

SUBJECTS: FIRST TERM.	Hrs. a Week	SEE FOR DESCRIPTION		SUBJECTS: SECOND TERM.	Hrs. a Week	SEE FOR DESCRIPTION	
		Page	Course			Page	Course
History, - -	6	45	I.	History - -	6	45	I.
English, - -	4	41	I.	English, - -	4	41	I.
French or - -	3	48	II.	French or - -	3	48	II.
German, - -	3	51	II.	German, - -	3	51	II.
Spanish, - -	4	49	I.	Spanish, - -	4	49	I.
Polit'l Science,	4	46	I.	History, - -	4	46	IV. a
Elocution, - -	2	44	VIII.	Elocution, - -	2	44	VIII.

SOPHOMORE YEAR.

History, - -	5	45	II. a	History - -	5	45	II. a
Polit'l Science,	3	47	II.	Polit'l Science,	3	47	II.
Philosophy, -	5	31	I.	Philosophy, -	5	31	I.
English, - -	4	42	II.	English, - -	4	42	II.
German or - -	2	51	III.	German or - -	2	51	III.
French, - -	2	49	III.	French, - -	2	48	II.
Elocution - -	2	44	VIII.	Elocution - -	2	44	VIII.

JUNIOR YEAR.

History, - -	9	45	II. bIII.	History - -	9	45	II. bIII
Polit'l Science,	4	47	III.	Polit'l Science,	4	47	IV.
Philosophy, -	5	31	II.	Philosophy, -	5	31	II.
English - -	4	42	III.	English, - -	4	42	III.
Elocution, - -	2	44	VIII.	Elocution - -	2	44	VIII.

SENIOR YEAR.

History, - -	3	46	IV. b	History, - -	3	46	IV. b
Polit'l Science,	6	47	V. VI. VII.	Polit'l Science,	6	47	VI. VII VIII.
Philosophy, -	5	32	III.	Philosophy, -	5	33	IV.
English, - -	4	42	IV.	English, - -	4	42	IV.
Elocution, - -	2	44	VIII.	Elocution, -	2	44	VIII.

Studies Prescribed in Course in General Science.

(DEGREE: B. S.)

FRESHMAN YEAR.

SUBJECTS: FIRST TERM.	Hrs. a Week	SEE FOR DESCRIPTION		SUBJECTS: SECOND TERM.	Hrs. a Week	SEE FOR DESCRIPTION	
		Page	Course			Page	Course
Zoology, - -	5	85	I.	Zoology, - -	5	85	I.
Chemistry, - -	4	79	III.	Chemistry, - -	4	79	III.
Algebra, - -	5	51	I.	Anal. Geom., - -	5	52	II.
French, - - -	5	48	I.	French, - - -	5	48	I.
Drawing - - -	2	76	I.	Drawing, - - -	4	76	II.
Physiology, -	5	89	I.	Physiology, -	5	89	I.

SOPHOMORE YEAR.

Botany, - - -	5	84	I.	Botany, - - -	6	84	I., II.
Chemistry, - -	5	79	IV.	Physics, - - -	5	83	II., III.
Physics, - - -	5	83	II., III.	Calculus, - - -	5	52	IV.
Calculus, - - -	5	52	III.	Drawing, - - -	2	76	II.
Drawing, - - -	2	76	II.	Elective, - - -	5		

JUNIOR YEAR.

Geology, - -	2	90	I.	Geology, - -	5	91	III.
Astronomy, -	3	60	I.	Astronomy, -	3	60	I.
English, - -	4	41	I.	English, - -	4	41	I.
Elective, - -	5			Elective, - -	5		
Philosophy, -	5	31	I.	Philosophy, -	5	31	I.

SENIOR YEAR.

Philosophy, -	5	31	II.	Philosophy, -	5	31	II.
Three Electives in Science, -	9-15			Three Electives in Science, -	9-15		
French or Ger. Scientific Readings, -	1			French or Ger. Scientific Readings, -	1		

Studies Prescribed in Course in Chemistry.

(DEGREE: B. S.)

FRESHMAN YEAR.

SUBJECTS: FIRST TERM.	Hrs. a Week	SEE FOR DESCRIPTION		SUBJECTS: SECOND TERM.	Hrs. a Week	SEE FOR DESCRIPTION	
		Page	Course			Page	Course
Chemistry, -	5	79	III.	Chemistry, -	5	79	III.
Algebra, - -	5	51	I.	Anal. Geom. -	5	52	II.
French, - -	5	48	I.	French, - -	5	48	I.
Physics, - -	5	83	II., III.	Physics, - -	5	83	II., III.

SOPHOMORE YEAR.

Chemistry, -	5	79	IV.	Chemistry, -	5	80	V.
Calculus, -	5	52	III.	Calculus, - -	5	52	IV.
Mineralogy, -	3	90	I.	Geology, - -	5	91	III.
Chemistry, -	5	80	VI.	Chemistry, -	5	81	IX.
Gas Analysis, -	3	81	VIII.				

JUNIOR YEAR.

Chemistry, -	5	82	XIII	Chemistry, -	7	81 82	XI. XIII
Chemistry Elective, -	5			Chemistry Elective, -	5		
Elective, - -	5			Assaying, - -	3	91	II.
English, - -	5	41	I.	English, - -	5	41	I.

SENIOR YEAR.

Philosophy, -	5	31	II.	Philosophy, -	5	31	II.
History of Chemistry, -	3	82	XII.	Chemistry Elective, -	5		
Elective, - -	5			Scientific Readings in German and French, - -	2		
Scientific Readings in German and French, - -	2			Thesis, - - -			

Studies Prescribed in the Course in Biology.

(DEGREE: B. S.)

FRESHMAN YEAR.

SUBJECTS: FIRST TERM.	Hrs. a Week	SEE FOR DESCRIPTION		SUBJECTS: SECOND TERM.	Hrs. a Week	SEE FOR DESCRIPTION	
		Page	Course			Page	Course
Zoology, - -	5	85	I.	Zoology - -	5	85	I.
Chemistry, - -	4	79	III.	Chemistry, - -	4	79	III.
Microscopy, - -	3	87	I.	English, - -	4	41	I.
English, - -	4	41	I.	French, - -	5	48	I.
French, - -	5	48	I.	Microscopy, - -	2	88	II.
Drawing, - -	2	77	VIII.	Drawing, - -	2	77	VIII.

SOPHOMORE YEAR.

Physiology, -	5	89	I.	Physiology, -	5	89	I.
Botany, - -	5	84	I.	Botany, - -	6	84	I. II.
Gen. Biology, -	6	87	I., II.	Gen. Biology, -	6	87	I. II.
Chemistry, -	5	79	IV.	Chemistry, -	5	80	V.
Drawing - -	2	77	IX.	Drawing, - -	2	77	IX.

JUNIOR YEAR.

Anatomy, - -	3	88	III.	Anatomy, - -	3	88	III.
Bacteriology, -	6	90	I.	Botany, - -	8	84	III.
Geology, - -	2	90	I.	Geology, - -	5	91	III.
Botany, - -	8	84	III.	Philosophy, -	5	31	I.
Philosophy, -	5	31	I.	Chemistry, -	5	80	VI.

SENIOR YEAR.

Anatomy, - -	7	88	II. III.	Anatomy, - -	3	88	III.
Physiology, -	5	89	II. III.	Physiology, -	5	89	III.
Zoology, - -	7	85	II.	Zoology, - -	10	85-86	III.
Thesis, - - -				Thesis, - - -			IV., V.

Courses in Pharmacy.

(DEGREES: Ph. G., Ph. C.)

FIRST YEAR.

SUBJECTS: FIRST TERM.	Hrs. a Week	SEE FOR DESCRIPTION		SUBJECTS: SECOND TERM.	Hrs. a Week	SEE FOR DESCRIPTION	
		Page	Course			Page	Course
Pharmacy, - -	3	91	I.	Pharmacy, -	6	91	I., II.
Arithmetic, -	5	93	IX.	Physics, - -	5	172	F.
Botany, - - -	5	84	I.	Chemistry, - -	4	81	X.
Microscopy, -	3	87	I.	Botany, - - -	5	84	I.
Chemistry, -	5	78	I.	Materia Medica	2	92 93	VIII. (1, 2.)

SECOND YEAR.

Pharmacy, - -	8	92	III. IV.	Pharmacy, -	10	92	IV. v.,
Chemistry, - -	5	79	IV.			80	VI.
Materia Medica	3	92	VIII. (1, 3.)	Chemistry, -	5		V.
				Materia Medica	2	93	VIII. (2, 3.)
Bacteriology, -	3	90	I.	Physiology, -	5	89	I.

THIRD YEAR.

Pharmacy, -	5	92	VI.	Pharmacy, - -	5	92	VII.
Chemistry, - -	6	80	VI.	Chemistry, - -	5	80	VI.
Geology, - - -	2	90	I.	Toxicology and			
Thesis, - - -	2			Urinary Analy's	5	80	VII.
Elective, - - -	5			Thesis, - - -	2		
				Elective, - - -	5		

Studies Prescribed for Civil Engineering.

(DEGREE: C. E.)

FRESHMAN YEAR.

SUBJECTS: FIRST TERM.	Hrs. a Week	SEE FOR DESCRIPTION		SUBJECTS: SECOND TERM.	Hrs. a Week	SEE FOR DESCRIPTION	
		Page	Course			Page	Course
Algebra, - -	5	51	I.	Anal. Geom. -	5	52	II.
English, - -	5	41	I.	Surveying, - -	5	54	II. III.
French, - -	5	48	I.	English, - -	5	41	I.
Chemistry, -	3	78	II.	French, - -	5	48	I.
Drawing, - -	3	76	I.	Chemistry, -	3	78	II.

SOPHOMORE YEAR.

Calculus, - -	5	52	III.	Calculus, - -	5	52	IV.
Des. Geometry,	3	54 76	I. III.	Dif. Equations,	5	53	V.
R. R. Surveying	5	55 56	VI. VII.	Des. Geometry,	3	54 76	I. III.
Physics, - -	5	83	II. III.	Adv. Surveying,	5	55	IV., V.
Drawing, - -	3	76	II. III.	Physics, - -	5	83	II. III.
				Drawing, - -	3	76 77	III. V.

JUNIOR YEAR.

Analytic				Mechanics of			
Mechanics, -	5	56	VIII.	Materials, -	5	56	IX.
Geodesy, - -	4	60	XVI.	Astronomy, -	3	60	I.
English, - -	4	42	II.	English, - -	4	42	II.
Geology, - -	4	90	I.	Geology, - -	4	91	III.
Drawing, - -	2	77	VI.	Drawing, - -	3	77	VII.
Stereotomy, -	1	59	XIV.				

SENIOR YEAR.

Engineering, -	5	58	XII.	Engineering, -	5	58	XII.
Drawing, - -	3	77	VII.	Hydromechan.,	3	59	XV.
Bridges, Roofs,	5	57	X.	Graph. Stat.,	5	57	XII.
Sanitary Eng.,	2	58	XIII.	Sanitary Eng.,	2	58	XIII.
Hydromechan.,	3	59	XV.	Steam Boilers,	3	62	IV.
				Thesis Work,			

Studies Prescribed for Mechanical Engineering.

(DEGREE: M. E.)

FRESHMAN YEAR.

SUBJECTS: FIRST TERM.	Hrs. a Week	SEE FOR DESCRIPTION		SUBJECTS: SECOND TERM.	Hrs. a Week	SEE FOR DESCRIPTION	
		Page	Course			Page	Course
Algebra, - -	5	51	I.	Analyt. Geom.,	5	52	II.
French, - -	5	48	I.	French, - -	5	48	I.
Drawing, - -	3	76	I.	Drawing, - -	3	76	II.
Chemistry, -	3	78	II.	Chemistry, -	3	78	II.
Shopwork, -	3	65	XIV.a	Shopwork, -	3	65	XIV.b

SOPHOMORE YEAR.

Calculus, - -	5	52	III.	Calculus, - -	5	52	IV.
Des. Geometry,	3	54 76	I. III	Des. Geometry,	3	54 76	I. III.
Drawing, - -	3	76	III.	Drawing, - -	3	76	III.
Chemistry, -	5	79	IV.	Chemistry, -	5	80	V.
Physics, - -	5	83	II. III.	Physics, - -	5	83	II. III.
Shopwork, -	3	65	XIV.c	Shopwork, -	3	66	XIV.d

JUNIOR YEAR.

Anal. Mechanics	5	56	VIII.	Mech's of Mat.,	5	56	IX.
Kinematics, -	5	62	V.	Machine Design	3	63	VI.
English, - -	5	41	I.	Valve Gears, -	2	63	VII.
Drawing, - -	3	76	IV.	English, - -	5	41	I.
Physics, - -	3	83	IV.	Drawing, - -	3	76	IV.
Shopwork, -	3	66	XIV.e	Shopwork, -	3	66	XIV.f

SENIOR YEAR.

Materials of Engineering,	2	61	II.	Steam Engine Design, - -	5	62	III.
Thermodynam,	5	61	I.	Steam Boilers,	3	62	IV.
Steam Engine Design, - -	5	62	III.	Thesis, - - -	12	64	IX.
Mechani'l Lab.,	3	63	VIII.				
Shopwork, -	3	66	XIV.f				

Two-Year Course in Mechanical Engineering.

FIRST YEAR.

SUBJECTS:	Hrs. a Week	SEE FOR DESCRIPTION		SUBJECTS:	Hrs. a Week	SEE FOR DESCRIPTION	
		Page	Course			Page	Course
Algebra, - -	5	168	C.	Mathematics, -	5	169	F & G.
Geometry, - -	5	169	E.	Trigonometry,	5	170	H.
Drawing, - -	3	76	I.	Drawing, - -	3	76	II.
Shopwork, - -	3	65	XIV.a	Shopwork, - -	3	65	XIV.a
Physics, - -	5	83	I.	Chemistry, - -	5	78	I.
Gas Engines, -	5	64	XI.	Vapor Engines,	5	64	XI.

SECOND YEAR.

Motor Design,	5	65	XII.	Motor Design,	5	65	XII.
Shopwork, - -	6	65	XIV.g	Shopwork, - -	6	65	XIV.g
Laboratory, -	10	65	XIII.	Laboratory, -	10	65	XIII.

Studies Prescribed for Electrical Engineering.

DEGREE: M. E. in E. E.

FRESHMAN YEAR.

SUBJECTS: FIRST TERM.	Hrs. a Week	SEE FOR DESCRIPTION		SUBJECTS: SECOND TERM.	Hrs. a Week	SEE FOR DESCRIPTION	
		Page	Course			Page	Course
Algebra, - -	5	51	I.	Analyt. Geom.	5	52	II.
French, - -	5	43	I.	French, - -	5	48	I.
Drawing, - -	4	76	I.	Drawing, - -	4	76	II.
Chemistry, - -	3	78	II.	Chemistry, - -	3	78	II.
Shopwork, - -	3	65	XIV.a	Shopwork, - -	3	65	XIV.b

SOPHOMORE YEAR.

Calculus, - -	5	52	III.	Calculus, - -	5	52	IV.
Des. Geometry,	3	54 76	I. III.	Des. Geometry,	3	54 76	I. III.
Chemistry, - -	3	79	IV.	Physical Prob.,	2	83	III.
Physics, - -	3	83	II.	Physics, - -	3	83	II.
Shopwork, - -	3	65	XIV.c	Shopwork, - -	3	66	XIV.d
Physical Prob.,	2	83	III.	Drawing, - -	2	76	III.

JUNIOR YEAR.

Analytical				Mech's of Mat.	5	56	IX.
Mechanics,	5	56	VIII.	Machine Design	5	63	VI-VII.
Kinematics, -	5	62	V.	English, - -	5	41	I.
English, - -	5	41	I.	Physics, - -	3	83	IV.
Physics, - -	3	83	IV.	Shopwork, - -	3	66	XIV.f
Shopwork, - -	3	66	XIV.e				

SENIOR YEAR.

Dynamo				Dynamo			
Machinery,	5	67	III.	Machinery,	5	67	III.
Thermodynam,	5	61	I.	Electrical Lab.,	5	63	IV.
Electrical Lab.,	5	68	IV.	Designing, - -	3	68	V.
Designing, - -	3	68	V.	Thesis, - -			
Thesis, - -				Hydraulics, -	3	61	I.

Studies Prescribed for Short Course in Applied Electricity.

FIRST YEAR.

SUBJECTS: FIRST TERM.	Hrs. a Week	SEE FOR DESCRIPTION		SUBJECTS: SECOND TERM.	Hrs. a Week	SEE FOR DESCRIPTION	
		Page	Course			Page	Course
Algebra, - -	5	168	C.	Geometry, - -	5	169	D.
Drawing, - -	3	76	I.	Drawing, - -	3	76	II.
Shopwork, - -	3	65	XIV.a	Shopwork, - -	3	65	XIV.b
Physics, - -	5	83	I.	Physics, - -	5	83	I.
Applied Electricity, -	5	66	I.	Applied Electricity, -	5	66	I.

SECOND YEAR.

Trigonometry,	5	170	H.	Engines and			
Drawing, - -	3	68	V.	Boilers,	3	64	X.
Shopwork, - -	3	65	XIV.c	Drawing, - -	3	68	V.
Dynamo				Shopwork, - -	3	66	XIV.d
Machinery, -	5	67	III.	Dynamo			
Applied				Machinery,	5	67	III.
Electricity, -	5	67	II.	Applied			
				Electricity,	5	67	II.

Course in Architecture.

(DEGREE: Bachelor of Science in Architecture.)

FRESHMAN YEAR.

SUBJECTS: FIRST TERM	Hrs. a Week	SEE FOR DESCRIPTION		SUBJECTS: SECOND TERM.	Hrs. a Week	SEE FOR DESCRIPTION	
		Page	Course			Page	Course
Algebra, . .	5	51	I.	Analytic Geom.,	5	52	II.
English, . .	5	41	I.	English, . .	5	41	I.
French or German, . .	5	48 51	I.	French or German, . .	5	48 51	I.
Freehand Draw	2	74	Ia. Ib.	Freehand Draw.	2	74	Ia. Ib.
History of Arch.	2	68	Ia.	History of Arch.	2	68	Ia.
Arch. Orders	4	69	II.	Arch. Orders.	4	69	II.

SOPHOMORE YEAR.

Calculus, . .	5	52	III.	Calculus, . .	5	52	IV.
Des. Geom., .	3	54 76	I. III.	Des. Geom., .	3	54 76	I. III.
Physics, . .	3	83	II. III.	Physics, . .	3	83	II. III.
El. Design, .	4	75	III.	El. Design, .	4	75	III.
History of Arch.	2	68	Ia.	History of Arch.	2	68	Ia.
Freehand Draw.	3	74	Ia.	Freehand Draw.	3	74	Ia.
Pen and Ink,	1	78	XII.	Pen and Ink,	1	78	XII.
Water Co ors,	2	77	X	Materials, .	2	71	VIII.

JUNIOR YEAR.

Analytic Mech.,	3	56	VIII.	Mech. of Mat'ls	3	56	IX.
Freehand Draw.	4	74	Ib.	Freehand Draw.	4	74	Ib.
Arch. Research,	3	69	Ib.	Arch. Research,	3	69	Ib.
Pen and Ink,	1	78	XII.	Pen and Ink,	1	78	XII.
Heat and Vent.,	3	70	IV.	Roof-Trusses,	5	72	XI.
Specifications,	2	71	VII.	Specifications,	2	71	VII.
Design, . .	5	69	III.	Design, . .	5	69	III.
Struct. Design.	1	71	IX.				

SENIOR YEAR.

Adv. Design,	10	69	III.	Theory Arches,	2	71	VI.
Adv. Cons. Des.,	8	70	V.	Hist. of Orn'm't	1	72	X.
Rendering,	2	78	XI.	House Sanit'n,	2	72	XII.
House Sanit'n,	2	72	XII.	Thesis Work,	18	72	XIII.

Whoever knows Notre Dame is aware that the extensive and thorough courses of study here briefly outlined by no means exhaust the opportunities of the seminarians of Holy Cross. Indeed, no one who has not made a leisurely examination of the University can form any adequate idea of the multitudinous agencies for education and refinement afforded by nine years of residence within its walls. Not to speak of the technical and departmental libraries scattered throughout the buildings of the University, there is the large Lemonnier library of more than fifty thousand volumes, covering the whole field of general literature, ancient and modern, English and foreign, to which the students have access at all reasonable hours. There is the precious museum, which makes a specialty of objects connected with church history. There is the Bishops' Memorial Hall which may be called a pictorial narrative of American ecclesiastical history. The glorious college church with its hundreds of frescoes by Gregori, the corridors hung with copies of the old masters and the studio enriched with casts of the best pieces of ancient and modern sculpture work an imperishable influence on responsive minds. The splendid ceremonies of the Church are, as Joubert observes, "the most perfect training in politeness" and the seminarians naturally have a large part in the ritual at Notre Dame, where it is carried



BISHOPS' MEMORIAL HALL.

out with all the perfection of liturgical detail. The young levites, too, constitute the college choir, and for at least four years of their training even the least tuneful of them are disciplined a half hour daily in ecclesiastical chant. The "Scholastic," a weekly magazine published by the students of the University, furnishes abundant exercise in writing for the press, and the frequent contests in elocution, oratory and debating—in all of which the seminarians play a large part—constitute one of the best features of their education. The pretentious announcements of such exercises as these where there are small results to justify the

enthusiasm makes one chary about exploiting them, but the young men who go through the course at Notre Dame have a well-founded suspicion that these things do really mean something in the way of effort, and of improvement, too. This is no less true of the practice of preaching. During the four collegiate years each seminarian is required to prepare sermons in turn and to preach them in cassock and surplice before the community assembled in the chapel. This practice is continued throughout the four years of the university course in Washington; and as these sermons are held three times a week, and as they are criticised publicly in the presence of the preacher, it ought not be necessary to assure



BACTERIOLOGICAL LABORATORY.

the reader that they are not altogether perfunctory.

Another important advantage enjoyed by the students of Holy Cross Seminary is the elaborate lecture course. Notre Dame is located on the great highway between the East and the West, and many thousands of strangers pass within her gates every year. Hardly a week goes by without a visit from some distinguished ecclesiastic or layman, most of whom are invited to address the seminarians on some inspiring and timely topic. But quite apart from these fortuitous "talks," the regular lecture course alone insures an impressive list of carefully prepared discourses every year. Among those with whom the seminarians have thus been brought into close contact during the last few years may be mentioned four Apostolic Delegates: Cardinals Satolli and Martinelli, and Monsignors Falconio and Agius; Archbishops Ireland, Riordan, Keane, Glennon, Christie and Orth; Bishops Muldoon, Spalding, Alerding, McQuaid, O'Gorman, Shanley, Conaty and Eis; educators like Monsignor Denis O'Connell, Father Elliott and Doctors Shahan, Pace and Shields; notable European churchman like the Abbé Felix Klein and the eminent English historian, Dom Gasquet; men of letters like Marion Crawford, Maurice Francis Egan, Henry Van Dyke, Seumas MacManus, William Butler Yeats, James Jeffrey Roche, Hamilton Wright Mabie, and Henry



PHYSICS LABORATORY.

James; public men like Senator Taft, ex-Senator Hill and Senator Beveridge; such Catholic laymen as Dr. Henry Brownson, James F. Spalding, W. J. Onahan, Charles Jerome Bonaparte, William P. Breen and Bourke Cockran.

To catalogue the multitudinous influences by which one grows into ripeness and scholarship is, to paraphrase Dr. Johnson, almost as difficult as to remember the dinners by which one has grown fat. In both cases the process is continuous, pleasant and imperceptible. It is enough to know, however, that during the long period of study at Notre Dame the seminarian enjoys most unusual opportunities

for growth and preparation for the third quadrennium of his training at Holy Cross College.

AT HOLY CROSS COLLEGE, WASHINGTON.

A great step forward in the education of the priests of Holy Cross was taken in 1898 when the Very Rev. Gilbert Français, Superior General of the Congregation, established Holy Cross College adjacent to the Catholic University of America, and directed that thereafter the seminarians should pursue a four years' course in post-graduate study in addition to theology and the other sacred sciences that naturally follow the college work. In this important movement he was acting at the earnest solicitation of the Very Rev. John A. Zahm, C. S. C., the Provincial of the Congregation in the United States; but the foundation of Holy Cross College was really the crystallization of a general and long-standing desire in the community to afford the coming priests the enlarged leisure and opportunity for advanced study that growing numbers permitted and the needs of the time so imperiously demanded.

The college is beautifully situated on what is almost the highest point in the District of Columbia, amid a fine range of ancient forest, and commanding a superb view of the historic Potomac, the Capitol, the Washington Monument, and many



VERY REV. JOHN A. ZAHM, C. S. C.

other objects of interest in the city of Washington. The structure of Holy Cross College was planned in accordance with the theory that if religious men are to build houses in modern times there is no reason at all why they should not build them after the modern manner so far as internal conveniences are concerned; and especially if a house is to be a training school for teachers it is in no wise an offence against religious poverty to make it beautiful architecturally and to store it not only with libraries but with such gentle influences as good paintings and artistic statuary as well.* The aim of superiors is to surround the seminarians with all the refinements without any of the luxuries of life. Go into the student's room and you will find the Crucifix, the Madonna, the bare floor, the simple iron bedsted, the table, the chair, and the book-shelf allowed by the community Rule; you will find nothing more, either of adornment or of comfort. As you move out again into the wide and lightsome corridors you observe that the walls are hung with photographic reproductions of the famous structures of ancient and modern times, exemplifying the various schools of architecture and recalling daily to the mind of the student the outstanding events in the history of the past. An-

* See "Holy Cross College" by the Rev. J. J. Trahey C. S. C., Ph. D.



HOLY CROSS COLLEGE, WASHINGTON, D. C.

otherseries affords what may be called a panoramic view of historic places, and still another constitutes a Hall of Fame where the faces of the men who have thought and acted mightily for the world beam down encouragement and inspiration on the passerby. Of another collection of art treasures within the college an appreciative critic has written recently: "On entering the parlors on either side of the main doorway one is struck with the display of much real art. The walls are hung with representations of the Madonna, the Divine Child and such cognate subjects as are famous in the world of art. These have not only an elevating and purifying influence on the mind and heart but they also give the student an opportunity of comparing different styles and different schools of the best art periods, from the Byzantine to the most modern type. There are examples of the Tuscan school in the fanciful conceptions of Botticelli, in the impetuous character and mannered draperies of his disciple, Filippo Lippi, and in the dramatic groupings of Giotto. The noble and profound mind of Bellini captivates the spectator and gains his sympathy at once by his softness of expression and moral quality; and the harmonious and serene beauty of Titian gives the student a fair idea of the Venetian school. The versatile da Vinci and Michelangelo attract irresistibly by their



A GROUP OF SEMINARIANS AT WASHINGTON, D. C.

titanic power, and with Andrea del Sarto's amiable and childlike qualities uphold the fame of the Florentines. The best aspects of the eclectic school are represented by Domenichino's "Communion of Saint Jerome," by Guido Reni's refined feeling for beauty in form and grouping, and by the peculiar gentleness, grace and delicacy of Sassoferrato and Carlo Dolce. Needless is it to mention the value and importance to the student of the presence of Raphael's Madonnas and of Murillo's Divine Ber-gers whose grace of form is the expression of elevation of mind and of the utmost purity of soul.

"Beneath the paintings there rests on marble

pedestals some four feet high, work in solid marble including Moses, the Pieta, Christ, the Madonna and some of the saints and doctors of the Church. There is in fact no part of the building where the artist's hand is not visible—even the refectory is made precious by the presence of some sixteen reproductions of the Last Supper by the greatest artists.

“This seeming profusion of art adorns and beautifies, it is true, yet its primary object is educationary. It is to teach the student the difference between art and its often gaudy substitute, so that he may be able to make his school or his church in after years a worthy embodiment of Catholic genius. Then, too, the mere living in such an atmosphere can not fail of a beneficial result upon the heart, for man is in great measure what his surroundings make him; and as has been well said by Bishop Spalding: ‘Nothing touches the soul but leaves its impress, and we are fashioned into the image of all we have seen and heard, known and meditated; and if we learn to live with all that is fairest and purest and best, the love of it in the end will become our life.’”

The library of Holy Cross College is carefully chosen to meet the special needs of the seminarian, and the great book-stacks in Caldwell and McMahon halls of the university are also available for his work.

Besides, Washington is unique among American cities for the extraordinary facilities it offers in the way of reference and research, thanks principally to the Congressional Library and to the records of the various departments of government. In the same way the scientific collections and laboratories of the university are re-enforced to a degree not possible anywhere else by the Smithsonian Institution and the governmental bureaus.

In the college proper there are four courses of lectures which each student is required to follow: dogmatic theology, four hours a week; moral theology five hours a week; holy scripture two hours a week and sacred liturgy one hour a week. There is an exercise in ecclesiastical chant twice each week. As the matter and methods in these courses are in all respects similar to what is found in well-organized theological seminaries the world over it is not necessary to enter into a detailed description of them. Those who aim at the licentiate or doctorate in the sacred sciences take the regular lectures and examinations in the School of Divinity at the university, where exhaustive courses in scripture, apologetics, dogmatic and moral theology, canon law, church history and patrology are given by professors of more than national repute.

It is to the Faculty of Philosophy, however, that the seminarians of the community chiefly resort for



IN HOLY CROSS COLLEGE, WASHINGTON.

their university training. Practically all the young men who go to Holy Cross College are bent on specializing in some department of secular learning, because nearly all of them are destined for our colleges in which the services of specialists are urgently demanded. Under the Faculty of Philosophy are organized the following schools: the School of Philosophy, the School of Letters, the School of Physical Sciences, the School of Biological Sciences, and the School of the Social Sciences. These offer opportunities for advanced work in the various departments of philosophy proper, in comparative philology and Sanskrit; in Hebrew, Arabic, Syriac, Assyrian, Ethiopic, Coptic, Latin, Greek, Keltic, and English; in the departments of chemistry, physics and mechanics; in biology and botany; in sociology, economics and politics and American history. On consultation with his superiors the student elects his special work from among these courses, and from that time until his efforts have been crowned with the doctorate—usually about four years later—the seminarian and the professor are fellow-searchers after truth. The student picks up much information, it is true, through reading, research work, and association with learned specialists, but his chief reward is in finding himself, in acquiring a method of study, in the growth towards a modest confidence in himself and his own work as against a super-

stitious reverence for "the professor" and "the book."

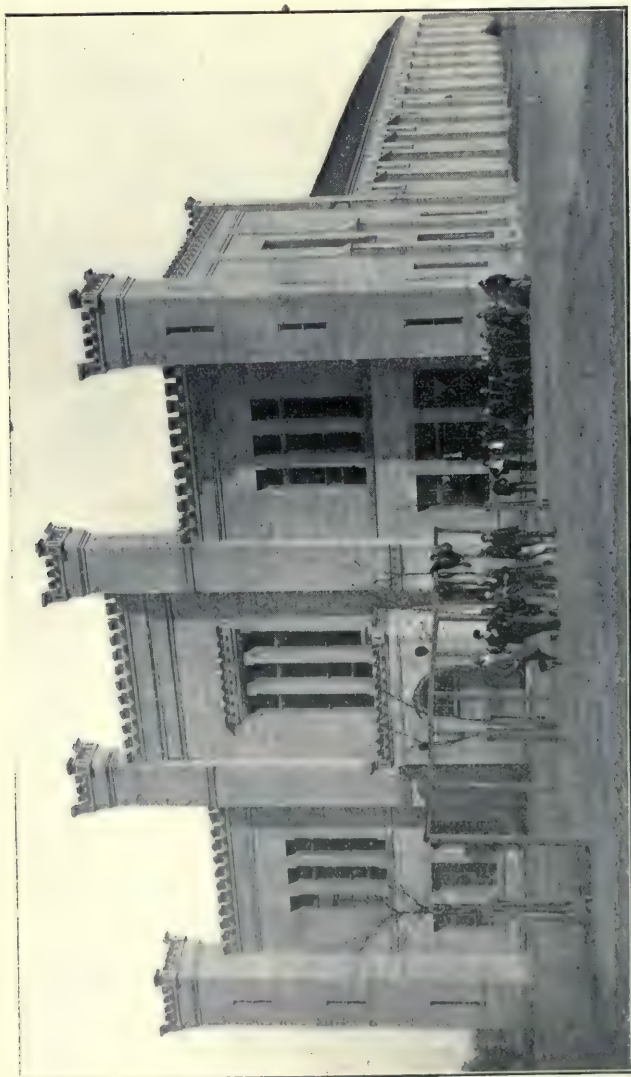
To conclude a chapter that is already too long it may be said by way of brief summary that the intellectual opportunities of the younger priests of Holy Cross include all that can be offered by the University of Notre Dame and the Catholic University of America. In some instances, as may seem desirable, the young professor completes his preparation by taking special courses under eminent professors in other universities, and indeed all who enter upon the apostolate of teaching are required to be enthusiastic students throughout their lives. Only in that way can they hope to realize the ideal Contemplated in the course of studies in the Congregation—"to know something about everything and everything about something."

THE RECREATIONS OF A SEMINARIAN.



IT would be a sad mistake to infer from what has been said in the foregoing pages that life at Holy Cross Seminary is a daily grind of solemn religious duties interlarded with culture

seances, the whole being shrewdly adapted to the uses of a disembodied spirit, perhaps, but rather dull and heavy business for full-blooded boys in the morning of life. Only the simple and inexperienced reader could seriously entertain such a conception of the training of a priest. The normal boy absolutely requires a fair share of "fun" in his daily routine, and it is only the normal boy who is admitted as a postulant. If there is a place in all the world where a mope or a "sissy" is out of his element it is among the robust and virile young fellows who bring their fresh hearts and their clean lives to the seminary, soliciting the austere adoption into the family of Holy Cross. Among them, if anywhere, life pulses freely and vigorously, and any rational arrangement of their day must take account not only of relaxation and innocent abandon but of strenuous and glowing exercise as well.



THE SUPERB GYMNASIUM OF THE UNIVERSITY.

At Notre Dame it is easy to provide abundant and varied recreation; nature and art have combined to equip that favored spot with all the resources that go to make up an ideal home for growing youth. The visitor who chances upon the seminary precincts on the regular recreation days may well fancy that he has blundered into some royal pleasure-ground. Likely enough the first prospect to catch his eye are the two pretty lakes over whose burnished waters the seminarians glide in their trim canoes, and the shouts with which they cleave the blue are not precisely bids for sympathy from the outer world. Or perhaps a boat drones on in more meditative mood past banks where the wild thyme grows and where billows of wood flowers run down to meet billows of foam, while the seductive bait is cunningly lowered to beguile the confiding trout. Rare old Izaak Walton, how thy gentle spirit would have relished a few days on these lakes! For those who are not Brothers of the Angle there are all the delights of inland bathing in waters as fresh and transparent as the atmosphere, for they bubble visibly—almost audibly—out of a multitude of scintillant springs alongshore; and there are water games that boys wot of, and refreshment and life and laughter galore.

Baseball, is of course, the supreme sport from April till October, and the seminarian who does not



manage to qualify for some sort of nine, regular or emergency, is almost as extinct as the dodo. Hand-ball, too, though it never grips the colleges very firmly, so far as I have observed, seems to be a prime favorite in most seminaries. As for football, the murderous modern sort is coldly regarded by the superiors, but the old-fashioned game, with its free movement and open play and its accompaniment of long runs and inflated lungs and bruised shins, is



STROKE!

gladly approved for such as have the hardihood to be attracted by it. When the season for track athletics arrives the seminarian no less than the collegian is bitten with a madness for running short and long dashes, doing jumps both high and broad, hurdling, pole vaulting, shot-putting, hammer-throwing, relay work and all the other accomplishments of the track.

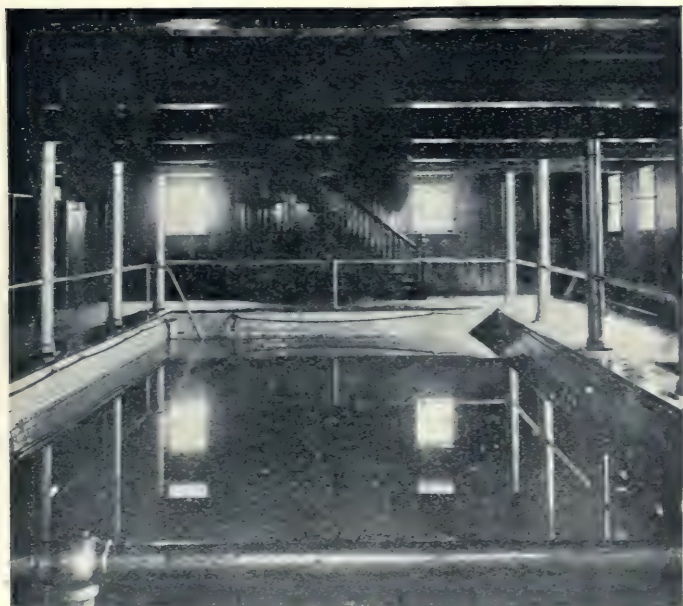
And the long walks over the country-side in the

cool hours of evening with a company of friends and cheerful talk and innocent mirth, with the freedom of the hills to expand the heart and the spacious breadth of the prairie on which to stretch the tired mind and restore its elasticity—what joyful remembrances they recall to many a priest in school and mission and what grateful elixirs they are to the jaded spirit of the bookworn student! From time to time the seminarian adds to his regular exercises certain larger adventures: cross-country running, under right conditions as goodly sport as ever was steeple chasing or riding to hounds; trolley rides to one of the neighboring towns, always tramping home afoot; gay pilgrimages to interesting bits of scenery or to spots made historic by the early missionaries and explorers; a picnic in the woods in season and



A DIP ON A HOT DAY.

—crowning delight of summer experiences—camping out during the hot spell, when all but essential discipline is flung away for a brief space and when amid hastily improvised furniture and experimental breakfasts and the keen curiosity of mosquitoes and all the delicious discomforts of living close to the heart of nature, the day wears far into the night with song and yarn and merry prank until tired nature must perforce be at rest at last. This be rare sport, my masters, hardly to be excelled even by a trip down the river on a raft.



THE MAMMOTH SWIMMING-TANK.

The winter season is the cloistral season everywhere, but even the winter brings its own delights to the seminarian at Notre Dame. One can no longer go a-swimming in the lake, to be sure, but there is the natatorium with its mammoth tank containing thousands of gallons of water. Boating, too, is no more, but for compensation there is glorious skating for steel-shod enthusiasts, with hockey and shinny and other ice-games. The long walks and the trolley rides are still possible on occasion, and handball goes on vigorously under roof. Indoor baseball, (rather pathetically, indeed) does its best to take the place of the other kind; but then there is always basketball, and basketball needs no apology among boys who know. The occasional bob-sled party replaces the occasional picnic *al fresco*, and the activity of the large physical exercise room in the seminary itself is supplemented by a weekly visit to the superb gymnasium of the university. Needless to say, chess, checkers, billiards and all the other ordinary indoor amusements are accessible in abundance. Winter, too, is the season for debates and seminars and entertainments in which the literary or forensic or dramatic talents of the seminarians have free scope to discover and develop themselves; it is the season likewise in which lecturers, concert companies and strolling players most do congregate in the university theatre, one of the proudest tradi-



INDOOR WINTER SPORT.



tions of which is that its boards were once trodden by Mr. Augustin Daly's world-famous company of actors.

Much more might be told of the social and recreative side of the seminarian's life, but enough has been said to show that his days are neither a perpetual ecstasy in the chapel, nor an endless grind in the lecture room. Let no one be surprised that extraordinary precautions are taken to secure health and normal development for his body as well as for his mind and soul. There was a day, as ancient men assure us, when pallor and leanness were thought to be marks of grace in a seminarian, but that tradition has happily been lost; and the firm step, the erect carriage, the eager stomach, the bright eye, the glow of health on the cheek and the wiry nerve-tissue that endures strain and resists disease, are believed to be sufficient compensation for whatever good and gentle things may have perished with it.

WORKS OF THE CONGREGATION.



A FAVORITE SHRINE.

IN the Rules of Holy Cross the ends of the Congregation are stated to be: "First, the perfection of individual members by practising the evangelical counsels; second, the sanctification of their fellowmen by preaching the divine word, especially in country places and foreign missions; third, the instruction and Christian

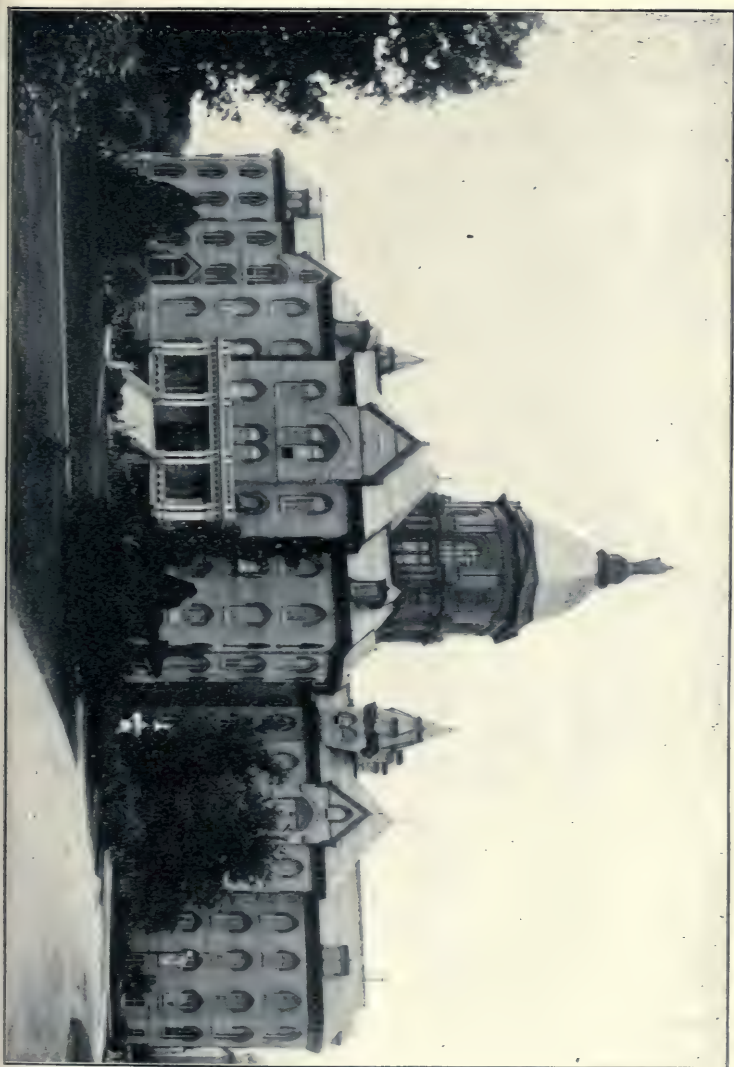
education of youth by means of schools in which letters and sciences are taught and of agriculture and trades, these latter being especially destined for poor and abandoned children."

The field thus marked off for the zeal of the members is a wide one and embraces the most varied activities—whatever, in fact, ministers to the glory of God, the sanctification of souls, and the triumph of the Church of Christ. Accordingly, the diversity of occupations in which religious of Holy Cross engage is remarkable in view of their

comparatively small numbers. The obvious disadvantage of this is that the members are almost inevitably forced to work at higher pressure than they would be if the community were larger or if its field were more circumscribed. On the other hand, there is a peculiar advantage in the large freedom of action that goes with this condition, inasmuch as there is no form of zeal that may not find its opportunity in the community and no talent that can not be employed to advantage. Among the diocesan clergy, for example, if a priest has not the taste or the aptitude for parish work there is hardly any other channel through which his zeal may flow. The same is true of those religious communities which are devoted exclusively to the giving of missions, or to any other single line of work. In the Congregation of Holy Cross, if a priest lacks relish or fitness for the routine duties of a pastor of souls, a college professor or a missionary, there still remain half a dozen other forms of priestly labor that invite his energies. Let us briefly indicate some of them.

FOREIGN MISSIONS.

In 1852 Pope Pius IX. confided to the community the foreign missions in Bengal. The immense diocese of Dacca in that country, with its teeming population running into millions, is entirely under the charge of religious of Holy Cross. The bishop and all the priests and brothers laboring in that portion



of Christ's vineyard are members of the congregation. And here a word of explanation may not come amiss. The religious at the time of their profession ordinarily make only the three simple vows of poverty, chastity and obedience. They are required to do no more. Nevertheless there is a fourth vow, the promise to go to the foreign missions at the pleasure of the Superior General, which the religious is free to make if his zeal prompts him to do so. No one is sent to the foreign missions against his will or without his request, but once a religious voluntarily takes the fourth vow he is subject at any time to be sent to the diocese of Dacca in Bengal. For such the promise that "those who instruct others unto justice shall shine as stars for all eternity," has a singular significance; and the joy that fills their generous hearts more than recompenses them for the pains, the labors, and the dangers they undergo in bringing light and strength and hope to the pagan peoples sitting in darkness and in the shadow of the valley of death.

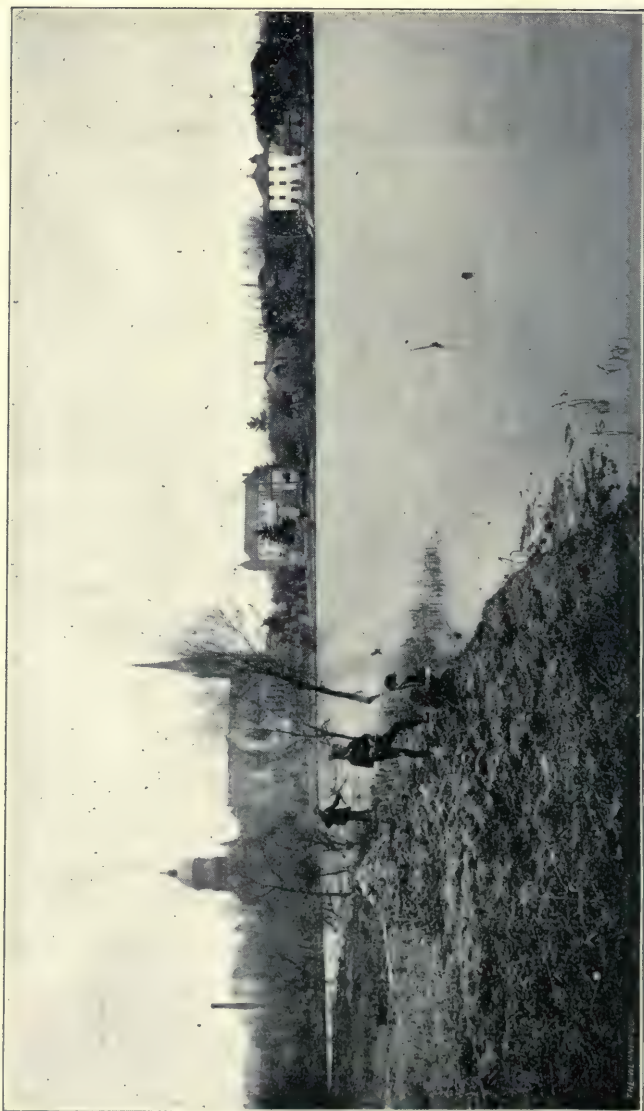
HOME MISSIONS.

The congregation originated in the need of preaching missions and retreats, and that portion of the work has never been lost sight of by superiors. The imperative demand for teachers in the large colleges of the community has made it difficult for many years to maintain missionary

bands, but the work has been recently resumed after a brief interruption. The superiors realize that this form of zeal, in which the old orders and the diocesan clergy have set such an inspiring example, brings special blessings on a community. Some of the theological students are even now taking the regular course in the Apostolic Mission House in Washington, and quite a large group of the philosophers are preparing themselves by special training to follow the same courses. It is expected that in a few years it will be possible to devote at least a dozen priests to the work of preaching missions and retreats.

PARISH WORK.

When Father Sorin came to Notre Dame in 1842, the Bishop of Vincennes charged him not only with the erection of a college and a novitiate, but with the care of all the settlers and Indians within a radius of almost a hundred miles in every direction. A sick call of fifty or seventy-five miles on horseback or by sledge, with the mercury crouching away down in the bulb of the thermometer, was a common experience in that strenuous day. Old residents of Laporte, Michigan City, Plymouth, Goshen, Mishawaka, and Leesburg in Indiana, and of Bertrand, Niles, St. Joseph, Berrien and Kalamazoo in Michigan, still remember the visits of Father Sorin and his early companions who came regularly to celebrate Holy



VIEW FROM ST. MARY'S LAKE.

Mass and to administer the Sacraments. As the country developed and as the bishops found themselves able to supply priests to the more remote points, the circle of the pastoral responsibilities of the founders gradually narrowed, until at the present time there remain of all that vast district only the eight parishes in South Bend under the charge of the priests of Holy Cross. There are, however, large parishes in Chicago, New Orleans, Austin, (Texas), Portland, (Oregon), and half a dozen minor cities under the care of the community. This portion of the apostolate is decidedly polyglot in character. The languages in which the pastors of these parishes are required to preach include English, Spanish, French, German, Polish, Hungarian and Flemish.

COLLEGES.

The Congregation of Holy Cross has already established an enviable repute as the creator and developer of great colleges. The University of Notre Dame is the largest Catholic college in America. Its roster nominally counts over seven hundred students, all of whom are boarded and taught on the college grounds. It offers thirteen different courses of study leading directly to collegiate degrees, and requires more than sixty professors besides a large corps of administrators, officials, prefects and auxiliaries. The Congregation also conducts flourishing colleges in

Ohio, Wisconsin, Oregon, Texas and Louisiana, and hardly a year passes without a request—now seldom complied with—to found a new college. The apostolate of the teacher nowadays is of extreme importance. More than ever before our young men go to college, and more than ever before there is need of professors that are at once bright and sympathetic, learned and sweetly human, in Catholic colleges. It is a career that appeals irresistibly to choice spirits, not only because of the serene and elevated character of the work itself, but because the true educator feels that it is almost reward enough for a lifetime of labor if he can succeed in vivifying even one dynamic mind and in fashioning one great character through his work in the class-room. Equally necessary are broad-minded, patient, optimistic prefects. Their vocation has greater trials, as it surely has greater rewards, than even that of the regular teacher; but when the providential man, the born prefect, is found, his clear vision of the opportunities his vocation offers for influencing the destiny of young men is more than ample recompense for the sacrifices he is required to make.

APOSTOLATE OF THE PRESS.

Another great field which modern life opens up to the zealous priest with literary tastes is the printed word. The *Ave Maria*, a religious and literary magazine, established in 1865, is published



AVE MARIA AND SCHOLASTIC OFFICE.

weekly at Notre Dame and edited by priests of Holy Cross. It is the most widely read Catholic publication in the English language, being almost as familiar a sight in homes throughout England, India, Ireland, Australia, and South America as it is in the United States and Canada. It goes into many thousands of homes every week with its message of warm Catholic faith and sane, heartfelt devotion, and in remote places where the church and the priest are not easily accessible, it is often read aloud religiously every Sunday as a part of the family devotions. Young men who have talent for literary work and who feel called to the apostolate of the

press could find no better opportunity for the free play of their zeal and talent than in this work. In connection with the *Ave Maria* office there is also a large book publishing department, whence issue every year some of the choicest additions to American Catholic literature.

MISCELLANEOUS.

It is not practicable to enumerate all the "great doors" of opportunity that are opened up to the zeal of such a community as Holy Cross. The work of a college professor, for example, may be pleasantly diversified by an excursion into the lecture field, and his training and his daily duties usually make these sallies as fruitful to others as they are pleasant to himself. The fact that he is heavy artillery in the class-room need not prevent him from becoming light infantry where popular lectures are demanded. If he be a learned expositor of doctrine or an apt commentator on life, there are sermons and panegyrics to be preached here and there on Sundays and festivals and there are occasional anniversary addresses. Indeed, there is no priest engaged in college work who ought not, and, as a matter of fact, there is none who does not, come into touch regularly with the life of the outer world, and the practical ministry in parishes. Again, on account of the vastness and the number of the enterprises entrusted to the community, administrative work affords congenial occu-



THE BASE BALL TEAM.



THE FIRE DEPARTMENT.

pation for men who have the necessary equipment, and there is library and research work for those of another temperament. The superiors have planned a series of historical, critical and scientific publications which will keep a large force of experts busy for an indefinite time.

It is thus clear that there is no form of priestly zeal that does not find its opportunity in the Congregation of Holy Cross. Of course no religious order ever accepts a candidate on condition that he is to be allowed to do this or that particular kind of work. This fact can not be stated too insistently. Those who apply for admission in every case simply offer themselves as aspirants for the religious priesthood with the understanding that superiors are to utilize their services conscientiously as the needs of the community and the advantage of souls may dictate. Nevertheless in communities as elsewhere it is recognized that men will do best the work that appeals most to their tastes, and that most readily falls in with their particular talents and training; and, as a matter of fact, of course, superiors do consult the personal aptitude and preferences of religious as far as is consistent with the general welfare and the success of the work of the Congregation.

CONDITIONS OF ADMISSION.



THE number of candidates for the Congregation of Holy Cross each year is now so large that not even all the worthy ones who apply are ordinarily admitted. This, of course, is distinctly a wholesome condition for it gives

the superior a large freedom of choice in the selection of applicants, and thereby guarantees a high degree of excellence in those who are received. Applications may be sent in at any time of the year, but the most seasonable occasions are during the summer vacation and just before the Christmas holidays. The fall term at the University of Notre Dame opens early in September, and the spring term early in January; it is desirable that candidates should be ready to take up their work in the university at the time when entrance examinations are held and the classes formed. If it should happen that a worthy applicant can not be received at once for lack of room, his name and address are entered on a waiting list, and he is promptly notified as soon as a vacancy occurs. The selection of candidates is determined according to the following conditions:



"COME TO ME . . . I WILL REFRESH YOU."

AGE. It hardly ever happens that candidates who measure up to the other requirements hereinafter mentioned are too young to be admitted. In this country boys seldom finish their grammar school studies before the age of fourteen (the age at which they are most commonly admitted) but when exceptional cases offer they receive exceptional consideration. Sometimes, however, application is made by young men rather advanced in years to begin the long course of study demanded before ordination. The experience of superiors in the past has shown the wisdom of placing no hard and fast age limit for the admission of seminarians, every case being carefully examined and decided strictly on its merits. While, therefore, the most desirable candidates as a rule are those whose studies have suffered no, or only brief, interruption, the age requirement, within large limits, may be said to be practically non-existent.

EDUCATION. A strict rule is not to admit candidates who have not finished geography, arithmetic, spelling, grammar, and the other elementary branches ordinarily comprised in the eighth grade of public or parochial schools. Many good reasons might be offered for this limitation, among them the fact that with rare exceptions the course of studies demanded in the Congregation of Holy Cross at present embraces thirteen years of continuous and carefully



THE BOAT HOUSE ON ST. JOSEPH'S LAKE.

graded study after the completion of the grammar school work.

TALENT. Other things equal, applicants who have already given evidence of superior mental endowment are preferable. Experienced educators are aware, however, that precocity is not always special talent; that some minds mature later and open up to knowledge more slowly than others by no means their superiors; that academic brilliance may co-exist with notably defective practical judgment, though the latter is incomparably more important than the former; in fine, that the men who have done the most important work in the world

have in many instances been unpromising boys. Hard work and earnestness are of more weight than mere facility, in considering the admission of postulants, though a nice balancing of all these qualities is what makes the ideal candidate.

CHARACTER. The paramount obligation of those who recommend a boy to any seminary is to assure themselves as far as possible that the boy is morally fit. Not to speak of inherited weaknesses or of perverted habits which hopelessly bar the door to the priesthood, a flabby moral character, a self-indulgent temper, a marked tendency to selfishness, effeminate manners or disposition, an indolent nature, a rebellious spirit, an aversion to study, and, above all, untruthfulness, or duplicity are quite decisive symptoms. No boy should apply, and none should be recommended, for admission to a seminary, who has not given considerable proof of desire and ability to overcome these radical defects.

PRACTICAL JUDGMENT. Enthusiasm is admirable and so are piety, good morals and academic talent; but all these qualities together would not make a desirable seminarian without sound practical judgment. Other qualities can be nourished and developed in a boy, but eccentric judgment in the ordinary matters of conduct and social intercourse is such a radical defect as fills the director of a seminary with despair. Mediocre students very



TOWARD THE SETTING SUN.

commonly possess practical judgment, and others who are unusually clever in the classroom are sometimes appallingly deficient in it. Yet it is, of all intellectual conditions, the most absolutely essential in the priesthood.

VOCATION. Holy Cross Seminary is strictly an institution for the training of young men who desire to become Holy Cross priests. Of all the considerations involved in the admission of candidates, therefore, the question of a vocation not only to the priesthood but also to community life is the most difficult, as it is one of the most important. On the subject of priestly and religious vocation in general the wise words of a modern preacher seem worthy

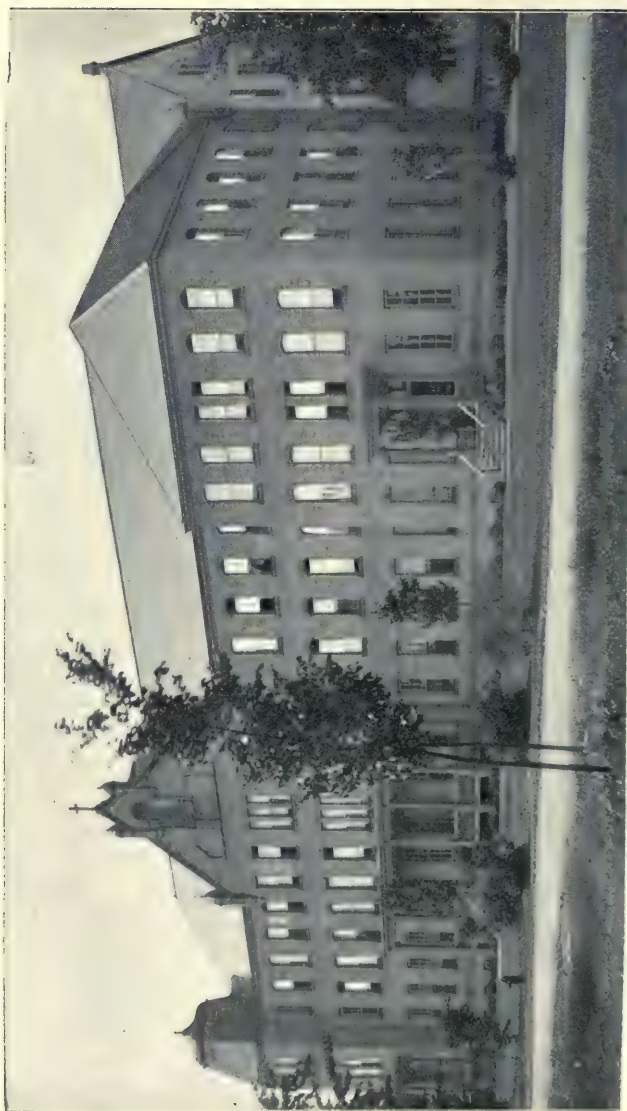
of attention: "What after all is a vocation? We must not wait for an express messenger from heaven, or a special invitation sounding audibly in our ear. Fitness for the work is the main thing; and (assuming the absence of insurmountable obstacles) fitness for the work and a genuine desire to undertake the work are, in ordinary cases, the two elements that go to the making of a vocation; and the desire may be regarded as the special and particular sign of the working of divine grace in the soul, assuring one, who is otherwise fit, of God's call to himself individually. Now from what has been said it is plain that a vocation does not always come to a man, as it were, ready-made. It is not like a parcel tied up and addressed and laid on our table. Rather it is like a delicate and tender seedling which, if we tend it carefully, will grow to maturity but, if we neglect it, will wither away and die. It is plain that one who is not yet fit may render himself fit; and, on the other hand, that one who has all the promise of fitness, may, by wasting his time, by indulging frivolous habits, or by yielding to grosser temptations, very effectively spoil his own character, and quite disqualify himself for the work of the priesthood. And so, too, as regards the desire to serve God in the priesthood or in the religious state. It may be neglected and allowed to languish till it dies away altogether; or it may be cultivated by



WINTER SCENE.

meditation and prayer until it matures into a firm determination. And by the same means it may often be acquired where not even the germ of it might have been previously detected. Practically the course to be followed when we are considering the question of our state of life is, first, to pray earnestly and seriously to consider the true end and purpose of human life; secondly, to form our decision, at least provisionally, and again commend it to God in prayer; and, finally, to ask advice. And, it is to be observed, the stage at which advice is, ordinarily speaking, most likely to be profitable, comes after and not before we have taken the trouble to think the matter out for ourselves." It is not always possible in a given case for a prudent confessor to say decisively whether a boy has a religious vocation, especially until he has made trial of it for a time in a community; but there are certain considerations which help to guard against serious mistakes in taking the first step. Once a boy has given evidence of fitness and of a desire to study for the priesthood, the nature, advantages and obligations of the religious life ought to be carefully explained to him by his pastor or some other capable person, and if the candidate then feels that he would like to make a trial of the life, his application may safely be transmitted to the superior.

DETACHMENT. Experience suggests that the



CORBY HALL, NOTRE DAME.

candidate ought to be specially impressed with the fact that when he enters a religious community as a postulant, he is expected to place himself entirely at the disposal of superiors—they are usually very humane persons—and to observe loyally the rules laid down for his direction; the parents ought to realize that in allowing their son to enter a community they are, in the beautiful phrase of Catholic faith, “giving their sons to God”; that they are not free to interfere with the disposition superiors make of their children or to withdraw them at their pleasure. It ought to be understood, for example, that the question whether postulants are to spend the Christmas or the mid-summer holidays at Notre Dame or at the homes of their parents rests entirely with the religious superiors. As a matter of fact, reasonable indulgence in this matter will always be shown by superiors, but the principle itself requires to be frankly set forth and as frankly accepted before candidates offer themselves to a religious community.

. Another question on which a definite understanding is advisable is the right of the parents to interfere with the religious vocation of their children where that vocation is prudently judged to exist; and the simple matter of strict justice to the Church and to religious communities demands that once a boy is admitted as a postulant the

parent should no longer seek to influence the boy away from his vocation. If objection exist on the part of the parent the time to express it, even supposing such a right in the parent, assuredly, is before, and not after, the boy is adopted by the community.

HEALTH. The thirteen years of study in preparation for ordination, and the work of the priesthood itself afterwards, make serious demands on the energy of the student; hence good health is essential to the seminarian. The sacrifice demanded in divine worship under the Old Law was "a lamb without blemish"; the best is not too good to offer to God and none but the best should be offered. Children who inherit a tendency to consumption, epilepsy, or any other serious malady are not acceptable candidates for the priesthood. Still less are those deformed, mutilated or repulsive in appearance. Parents and pastors, as well as prospective candidates themselves, ought to give the question of health special consideration. To neglect this is to do serious injury and perhaps inflict unhappiness on children who were never intended to follow a vocation which calls for such severe strain on mind and body.

HOME SURROUNDINGS. We have the testimony of our Lord Himself that men do not gather grapes of thorns nor figs of thistles. One of our cleverest



OUT OF SERVICE.

American essayists has said that the education of a boy ought to begin a hundred years before he is born; in the case of a boy destined for the priesthood it is certain that the safest course is to begin with the grandfather and let the boy inherit good moral tendencies. An honored old adage says that "blood will tell"; and experience approves the adage. But let it be well understood that by good blood is not meant aristocracy or wealth. When extenuating qualities are present a wide-spreading family tree and a plethoric purse may be overlooked in a candidate; but the truth is that the priesthood that has best served the Church in every age has been almost invariably drawn from among the lowly and the simple; and the good blood that is demanded for admission to Holy Cross is the quickened faith of the children of the martyrs and the wholesome morality resulting from generations of carefully disciplined living.

EXPENSES. The question of expenses may be briefly stated. In the first place it is clear that if applicants are so circumstanced as to be able to contribute to the running expenses of the seminary, they ought to do so ungrudgingly. The expenditure involved in conducting so large an institution is a severe drain upon the resources of a community and is possible only through the heroic sacrifices of the religious of Holy Cross. It is but fair that



THE AVENUE TO ST. MARY'S ACADEMY.

whenever possible relatives who are to share in the honor and the spiritual advantages of having "a priest in the family" should bear a part of this burden. There is no luxury either of food or of furnishing in the seminary, but the meals are abundant, wholesome, varied and well-prepared, and strict attention is given to cleanliness and comfort in all the details of the seminarian's life. The lowest possible estimate of the expense involved in thus providing him with board, tuition and laundry is \$200.00 per annum. In cases where that sum can not be paid, special arrangements may be made with the superior, but in no case will a candidate, surrounded by good home influences and showing signs of a true vocation be prevented from following it on account of poverty, even though he should not be able to do more than supply himself with books and clothing. A call to serve God in the state of perfection is too precious a grace to be set aside for want of an opportunity.

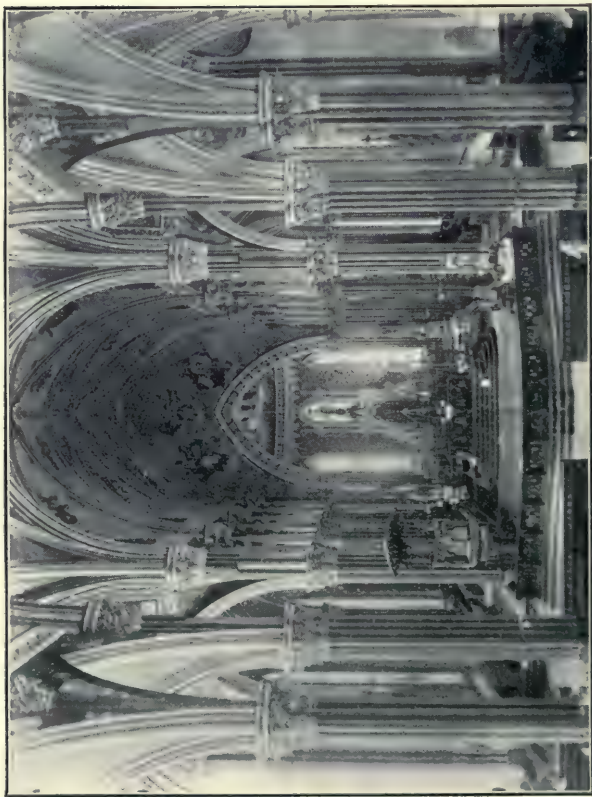
OUTFIT. In general it may be said that a



seminarian at Holy Cross needs practically the same outfit as he would require if attending school at home. The following list of articles may serve as a suggestion: four outer shirts; cuffs and collars; two suits of summer and two of winter underwear; twelve pairs of hose; four night shirts; twelve handkerchiefs; six towels, two of them Turkish; two hats or caps; two suits of clothes of a dark color; two pairs of shoes; overcoat, rain coat, umbrella, brushes, combs, etc. About twelve dollars is the ordinary expense for text-books in the course of a year.

DISMISSAL OF CANDIDATES.

Among the causes enumerated in the Rules for the dismissal of candidates are the following: The discovery of a constitutional impediment, such as illegitimate birth, expulsion from another community or seminary, epilepsy or other disease of a contagious or incurable nature; moral unfitness, objectionable manners, a proud or murmuring spirit, the want of practical judgment, habitual failure in studies, a disorderly or repulsive exterior, an "impossible" disposition, a hypocritical or lying spirit, precarious health, mental eccentricity, a want of aptitude for the ceremonies of the Church and of zeal for the frequentation of the Sacraments, persistent violation of rules and, in general, faults that may be deemed serious by the



INTERIOR OF COLLEGE CHURCH, NOTRE DAME.



AMONG THE SAND HILLS ON THE RIVER.

superiors. For any of these causes a candidate may be advised to withdraw from the seminary. When this is done, parents and friends have an opportunity to prove their spirit of faith and their good common sense. Clearly such a decision on the part of the superior reflects no discredit on the candidate or his relatives; it is neither proof nor presumption that the boy is wanting in character or has committed a grave fault. It does not even mean necessarily that he is not called to the priesthood or even to the religious life in another community. It is merely the deliberate and dispassionate judgment of the director of the seminary that the candidate has no vocation to the Congregation of Holy Cross. It is the duty of every seminarian anxiously to question his own heart, and to assure

himself that he is not making a grave mistake. It is equally the duty of his spiritual director to assist him in reaching a wise and safe decision. Whenever the two acting together are satisfied that a candidate in a given case has not been called to the congregation, the path of duty as well as of honor is at once clear. In these circumstances, parents and friends should not look upon such a one as a failure but as having been wise and courageous enough to withdraw from an untenable position before it is too late. They should not multiply difficulties for him but sensibly smooth his path as far as possible. After all, in the last analysis, the question



THE APPROACH TO THE UNIVERSITY.

of vocation is to be settled absolutely between the individual soul and the God who will one day call that soul to a rigorous account of its stewardship; and parents who seek to constrain their children to enter upon a religious vocation are as preposterous as those who seek to dissuade their children from it. Both are interfering with the most sacred rights of the soul; both are laying up heart-aches for themselves and perhaps spiritual shipwreck for their children. To speak encouraging words, to write cheering letters, to offer comforting and strengthening counsel in temptations and times of discouragement are not only permissible but commendable; but in the momentous work of deciding vocations whatever savors of persuasion or constraint is simply wicked. And it makes no sort of difference at all whether the constraint is used to drag a young man into a religious community or to drag him out of it.

THE SPIRIT OF THE COMMUNITY.



IN a precious little volume written by our present Superior-General, the Very Reverend Father François, one reads: "There is what is called the spirit of

the religious life, the fruit of the same immutable principles, and in a larger or smaller degree a heritage common to all religious communities. There is besides what is called the spirit of a congregation. In the fine arts there are certain types from which no one can depart with impunity, such as that of Our Lord and some of the Apostles. Nevertheless, while respecting them, every great artist has his own way of looking at them and expressing them, whether in marble or on canvas. In like manner on the same groundwork of the religious life each congregation forms for itself its own particular spirit. This is its special manner of being and the distinctive character which marks it apart from others."

Every religious community, then, while conform-



The Old Professed House



The Portiuncula.

ing to a common model in the general line of its organization has certain characteristics special to itself, just as every man, though essentially like every other man, has his own facial expression and his own temperament. Many of the features that go to make up the mental and moral physiognomy of a community are naturally known best to the members of the community themselves; others, strange as it may appear, are most clearly discerned by observers from without. It is therefore a little more than probable that a portrait drawn by an enthusiastic member of a community would differ largely in places from the same portrait limned by a detached and observant outsider. In spite of this delicate and frankly accepted difficulty, I purpose to set down a few of the characteristic features of the Congregation of Holy Cross as they appear to a witness from within.

First of all then should be named devotion to the Cross and Passion of our Lord. We wear the name of Holy Cross as a family, and the Crucifix is a conspicuous feature of our religious habit. As a matter of rule the Way of the Cross is a weekly devotion, and as a matter of choice it is a daily exercise of piety with most of the members.

Devotion to the Mother of God, like devotion to the Blessed Sacrament, is so common a heritage of Catholics, that one hesitates to lay claim to it as



a special tradition in any religious family. Yet it really was the "grand passion" of the founders, and it is written large in all the activities of the congregation throughout the world. For example, our most important establishment, the University of Notre Dame, with its score of massive buildings and its vast demesne—is named in her honor; the founder of the community in America, Father Edward Sorin, was a knight of Our Lady if ever there was one since the days of chivalry; the *Ave Maria* magazine, which he rather obstinately founded against the counsel of holy and cautious men in the days of bigotry and in the face of a bitterly hostile population, has carried the sweet name of the Mother of fair love and holy hope into many thousands of homes in a dozen countries; all the feasts



THE COMMUNITY CEMETERY.

of Our Lady are honored with special splendor and the Seven Dolors is one of our patronal festivals. Her image, like that of St. Joseph, the model and protector of the brothers, adorns every room inhabited by a religious of Holy Cross, and in all our colleges and schools a special point is made of nourishing among the students a tender loyalty to the Blessed Mother.

On the intellectual side it seems characteristic of Holy Cross that it has no suffocating traditions. The community was created in modern times to meet modern needs, and though it recognizes the value of a great historic past as an inspiration and an aid to proper family pride, it consoles itself by the reflection that there are compensations after all, and that a past may sometimes be purchased at the expense of a future. There are no Holy Cross traditions of teaching derived from ancient days; there are no inherited theories to defend and perpetuate; and out of this condition inevitably arise an elasticity, an adaptability to places and seasons, a modernity of method and a freedom of initiative that may surely be considered to have their value in any time and country, but especially now and in America. There is no maudlin hospitality for educational fads in our schools; on the other hand the ever-present ambition is to have those schools expose a sensitive skin to every wholesome influence



THE POST OFFICE.

from without. Thus one finds that at Notre Dame, for instance, the sciences and the various engineering courses so much demanded in modern life, hold a place of honor side by side with the classics; experimental psychology is taught side by side with rational; and what has been called the "group system" of electives—a system which is believed to avoid the excesses of both radicals and conservatives—has been invented and successfully operated for years.

Another characteristic resulting from the modern origin of the community is a rather broad outlook on priestly and religious work. As we derive no

great family glories from the remote past, so we inherit no traditional rivalries. The ideal which the Rule sets before the members is this: "They shall not envy other congregations which have larger resources, more subjects, and a greater reputation, credit and success than that of Holy Cross; they shall bless God for it, since He is glorified by it, regarding themselves unworthy to be compared to them." Community spirit is admirable when not carried to extreme lengths, and though a decent *esprit de corps* is very properly cultivated among the religious of Holy Cross, it has nevertheless been very generally observed that the spirit of the com-



WHERE THE TROUT LIE.

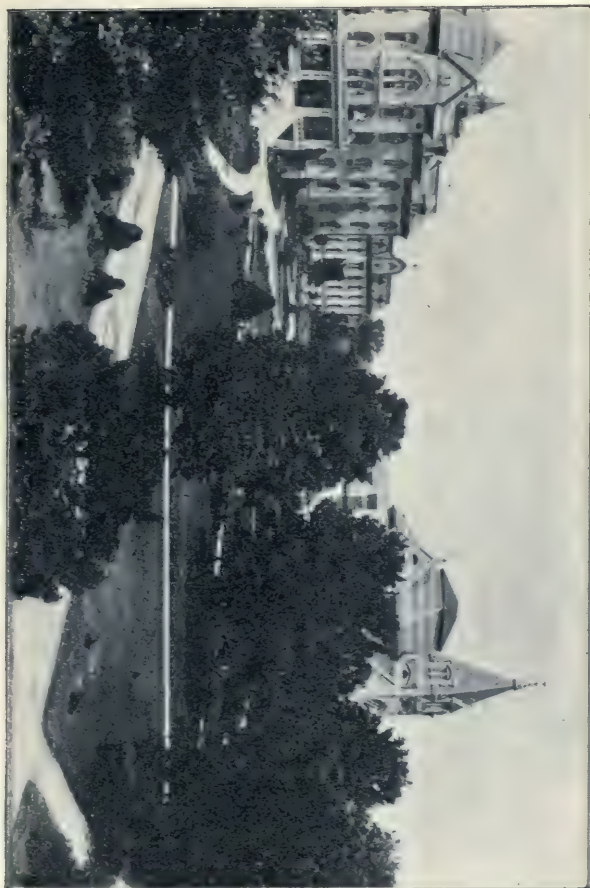
munity is unfavorable to the vaunting and vain-glorious temper which makes invidious comparisons between community and community and between vocation and vocation. One of the first lessons taught to the postulant who knocks at our gates is that humility is of all virtues most seemly in a follower of the meek and lowly Jesus; that membership in a religious community bestows no title to look with condescension on others; that the vows and the Rule and the community discipline are opportunities for acquiring special virtues rather than guarantees of virtue already attained; that every good work by whomsoever initiated is to be zealously assisted; that the priestly heart under the cassock counts for everything and the particular cut or color of the cassock counts for nothing at all.

As regards adaptability to American conditions and sympathy with American institutions, it may be said in a large sense that the spirit of the community is the spirit of priests and religious the world over: the kingdom of God is our country, the cross is our flag. Nevertheless, we are living in America and we have practical duties to the country which shelters us and gives us opportunities to work untrammelled for the glory of God and the salvation of souls. In a sermon delivered on the occasion of the sacerdotal Golden Jubilee of Father Sorin in 1888, Archbishop Ireland was able



A DISTANT VIEW.

to say with perfect truth, of the founder of the community in America: "From the moment he landed on our shores he ceased to be a foreigner. At once he was an American, heart and soul, as one to the manner born. The republic of the United States never protected a more loyal or devoted citizen. He understood and appreciated our liberal institutions, there was in his heart no lingering fondness for old regimes or worn out legitimism. He understood and appreciated the qualities of mind and heart of the American people, and becoming one of them, spoke to them and labored for them from their plane of thought and fashion, and he was understood and appreciated by them." As illustrating this quality of sterling Americanism in Father Sorin and his associates, Archbishop Ireland cited the rather remarkable record made by the religious of Holy Cross during the critical days of 1861 to 1865: "Civil war was upon the land; defenders of the Union were hurrying from the north and west to the battlefield, and among them in good proportion brave Catholics. I will not discuss the cause, but it is a lamentable fact that few priests were sent to the front to minister to the soldiers. The fact must ever be regretted. Father Sorin's community was weak in number; the absence of one stopped important work at home. He sent forth seven to serve as chaplains, two of whom,



THE QUADRANGLE.

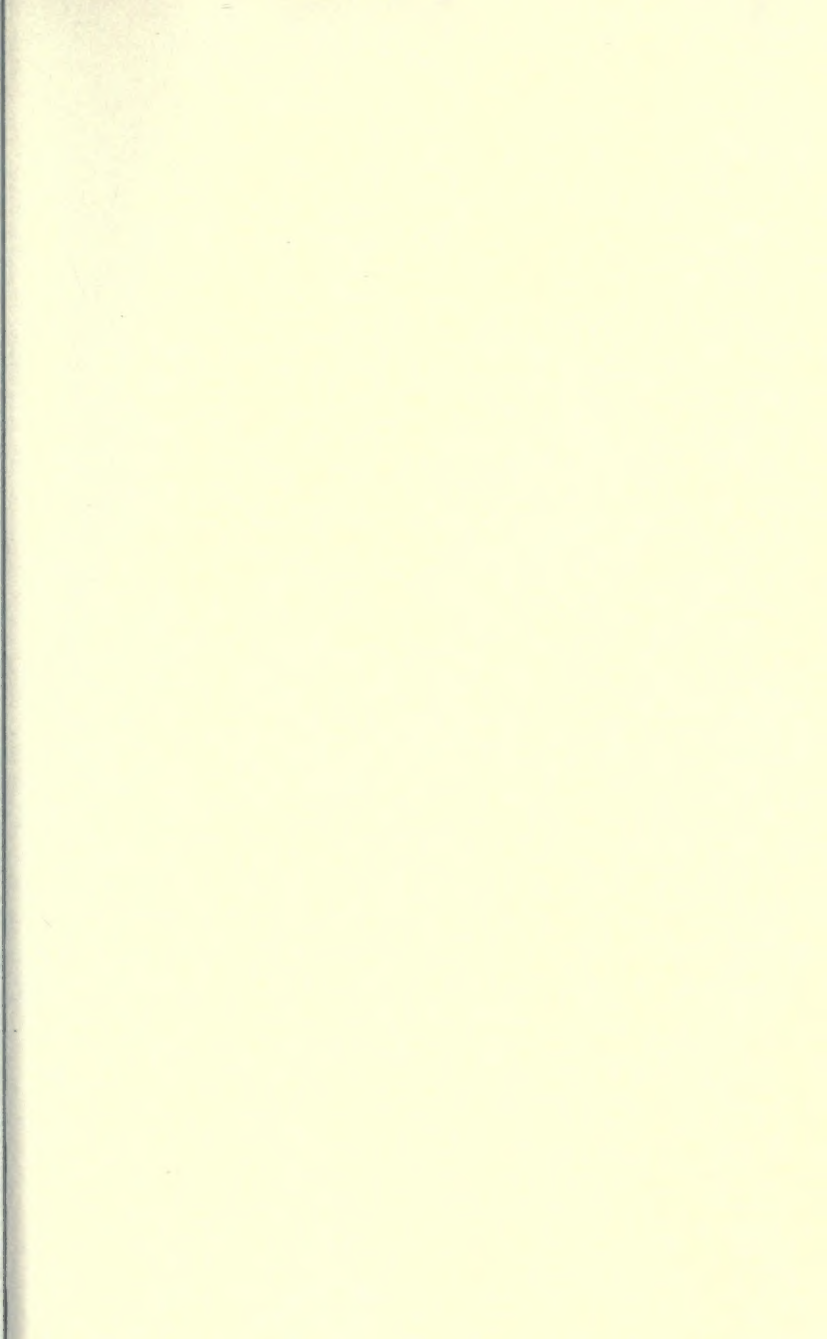
Fathers Corby and Cooney, are with us this morning to tell us of the need there was of priests among our soldiers, and of the great things done for religion by themselves and their fellow chaplains. Father Sorin appealed to the Sisters of Holy Cross; and they brave as they were tender of heart rushed southward to care for the wounded and soothe the pillow of the dying. There were other priests and other sisters in the war; those of Holy Cross made up the greater part of the roster; none excelled them in daring feat and religious fervor; no other order, no other diocese made for the purpose sacrifices as did that of Holy Cross. Father Sorin, you saved the honor of the Church! I speak from a special knowledge of the facts, and I speak from my heart, and could the country's martyrs speak from the silent earth at Gettysburg and a hundred other gory fields, their voices would re-echo with our own in your praise on this glorious anniversary." The venerable men whose devotion to country inspired this noble eulogy have nearly all passed away, but the character they gave to the community lives on in their successors, of whom at least this may be said without fear: that if they fail of the highest usefulness in their priestly duties, it will not be for lack of sturdy American character.

These, then, are some of the characteristics of the

Congregation of Holy Cross, as it appears to me after twenty years of inner knowledge. They are not heroic features, doubtless, yet I am singularly mistaken or they betoken a wholesome present and a hopeful future. God grant it be so! The yearning visions of the founders will have been accomplished and the dreams of its loyalest sons will have been abundantly realized if it becomes from day to day a worthier exemplification of the religious life and a fitter instrument for the salvation of souls and the spread of the kingdom of Christ.







Cavanaugh, J.

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Priests of the Holy Cross.

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